

THE
MISSIONARY HERALD.

XXI.

MARCH, 1825.

No. 3.

American Board of Foreign Missions.

PALESTINE MISSION.

LETTER FROM MR. FISK.

(Continued from p. 39.)

Journey to Hebron.

Feb. 24, 1824. We profited of the opportunity while Mr. Damiani was with us, to visit Hebron. Bethlehem being nearly in the road, we went there and lodged for the night in the Greek convent.

25. We set out early in the morning for Hebron. In one hour we came to the cisterns of Solomon, so called. They are three in number, and are situated on the side of a hill. We found the upper one to be 134 paces long, and 76 wide at one end, and 85 at the other. The second is 153 by 54 and 88. The third is 205 by 49 and 71. "They are lined with wall and plastered, and contain — water." Jerusalem is supplied in part by an aqueduct, which, we are told, carries its water from these cisterns. "Close by the pools is a castle of a modern structure." From this place our way is over stony ground and rocky mountains, generally covered with bushes and shrubbery. No villages appeared, and there is not a single house on the road between Bethlehem and Hebron. Some of the way, however, there is cultivated ground. We passed several fields of grain just springing up. As is common throughout Syria, they were entirely without fences. The vineyards alone were enclosed. We were a little more than five hours in riding from Bethlehem to Hebron, and our course was considerably west of south. We had a letter of introduction from Rabbi Mendel to the Jews of Hebron, and with them we took lodgings. They told us that they are in all 40 families of Sephartim, and 20 of Ashkenasim. Their habitations are all together, and consist of an irregular jumble of little dirty rooms, separated by very narrow and filthy lanes. These Jews among themselves speak either Spanish-Hebrew, or German-Hebrew. Many of them speak a little Arabic, but badly; and there is not one, who can read it. One or two know a few words of Italian, and there

is one old man, a native of France, who speaks French fluently. With him I had much conversation.

Hebron.

Hebron is now called Haleel Rahmân, i. e. the Beloved of the Merciful; a name commonly given to Abraham, because he was the friend of God, and applied to Hebron, because it was the city of Abraham. So at Jerusalem, instead of saying, the gate of Abraham, they say the Gate of the Beloved, [Bab el Haleel,] and it is common among the Arabs to use Abraham and Haleel interchangeably, as the name of the same person. The city lies in a valley, which runs nearly north-west and south-east. The greater part of the town lies on the north-east side of the valley. Kiriath Arba, the original name, means four villages. There are now two villages, which are considered parts of the town, but are totally distinct from it. By supposing a complete division in the principal parts of the town, where there is now a partial one, Hebron again becomes Kiriath Arba. Josephus says of Hebron, (War, b. 5, c. 9;) "Now the people of the country say, that it is a more ancient city, not only than any in that country, but than Memphis in Egypt, and accordingly its age is reckoned at 2300 years." According to this estimate, Hebron was first built more than 4,000 years ago. It was one of the cities of refuge; Joshua 20:8. It is now without walls, and contains, according to Ali Bey's estimate, 400 houses. Shekh Mohammed, one of the chiefs of the town, told us, that one of the caliphs of Egypt, who repaired and rebuilt many houses in Hebron, began to surround the town with a wall; but "our lord Isaac" appeared to him in the night, and forbid it, saying, "I am the Defence of my country." Upon this the caliph desisted from the work.

26. Early in the morning, with a Jew for our guide, we went to look at the mosque, which is said to cover the cave of Macphelah and the tombs of the Patriarchs. It stands on a side of the hill facing the

south-west. Neither Jews, nor Christians are allowed to enter. We saw two large gates, and within were gentle ascents by stairs. By the side of one gate is a place, where the poor Jews are allowed to come and weep, and read and repeat their prayers, in honor of their Ancestors' tombs. The building is so connected with the castle and other buildings, that very little can be seen from without. Ali Bey (Vol. 2, p. 265,) describes the sepulchres of the Patriarchs and their wives, and the temple, formerly a Greek church, now a Mosque, which contains them. But on reading his description, the question naturally arises, is all this in a cave? See Gen. 23:9, and 25:9. The Mussulman tradition is, that Joseph was buried here, as well as the other Patriarchs.

In passing through the town, our guide pointed out the place, where Abner the son of Ner was buried. Between the principal part of the town and one of the smaller divisions in the valley, is the Pool of David, a cistern about 50 paces square. From this place we repaired to the heights south-west of the town, to see the sepulchre of Jesse, David's father, on the opposite side of the valley from the tombs of the Patriarchs. On our way the Jew pointed out three wells, one of which he called Abraham's, another Isaac's, and a third Jacob's. An old building covers the tomb of Jesse. There is a well in it, and the Jew seriously assured us, that a fowl once put in here, was found three days afterward in the Jordan.

On returning to our lodgings, we gave orders to have the horses in readiness for our departure. Shekh Mohammed was in our room smoking his pipe and looking at one of our Psalters. The Jews said he could not read. I therefore took the Psalter and read to him the first Psalm. He soon demanded a present. I gave him a dollar. He threw it down, enraged at being offered so small a sum. I said, "very well, just as you please," and put the dollar in my pocket. He rose and left the room in a rage, and we resolved not to give any thing. He however soon returned, and we changed our resolution, when we saw the fears of the poor Jews that some heavy demand would be made on them as soon as we were gone, if we did not pacify the Shekh. We therefore gave him a piece worth \$1.60, which he accepted and left us. As we were going away, we received a message that another Shekh was coming to see us. We returned answer, that we had not time to see him, mounted our horses and rode out of town. We learned afterwards, that he came to the house after we were gone, and fell into a great rage at having lost the present to which he considered himself entitled, abused Mallem

Haleem, the Jew with whom we lodged, for not giving him earlier information of our arrival, and threatened to send a company of horsemen after us. In half an hour from Hebron, we came near the place, where it is said that Abraham received and entertained the angels, (Gen. 18.) The place is a little east of the road, and we rode across a field to it. It is a quadrangle enclosed by the foundations of a very ancient wall, composed of stones 10 feet long, and several feet thick and high. These stones are in great part composed of shells. I have since learned, that there is another place west of the road, marked by a large tree, where some say that the interview between Abraham and the angels took place. In another half hour, we passed, at a distance to the east, a building with a minaret. The place is called Nabi Yoonas (the Prophet Jonas.) In a little more than five hours from Hebron, we arrived at Bethlehem, and were greeted in a most friendly manner as we passed the streets, and met a hearty welcome again at the Greek convent.

Greek and Arab Hospitality.

Among the Greeks we are generally received with something that deserves the name of hospitality. But I scarcely know whether I have had sufficient experience to justify me in forming an opinion of Arab hospitality. I have heard and read much of it, but I have hitherto seen very little that deserves the name. Perhaps they are hospitable toward each other. Perhaps they would be so to a stranger who should fall into their hands in a state of distress and absolutely destitute. To travellers they are *sometimes* hospitable, but so far as my experience and observation extend, it is generally with the expectation of receiving not merely a just compensation for what they do, and for what they give, but several times its value. They receive you with high professions, tell you their house is yours, and that themselves and all they have are at your disposal, set no price upon their services, or the conveniences they offer you, flatter you, say they love you very much, (though they never saw or heard of you before,) load you with compliments, and offer you presents, though they do not actually give them unless they are sure of much more valuable presents in return. You are not with them long before they begin to tell what presents they have received from travellers, who have preceded you, and I suspect they generally tell much more than the truth. They praise every thing that is English, manifestly to induce you to give them something. They ask you to send them things after you return to your country, and often tell you

of promises made by preceding travellers which have not yet been fulfilled. When you leave them, whether you give little or much, they are generally dissatisfied, and in one way or another ask for more. Not unfrequently they become clamorous, and even threaten you. I speak now, not merely of servants, and the lower class of people, but of the Shekhs and Effendis. If you make a ceremonious call on a Pasha, Governor, or man of rank, his servants follow you to the door and ask presents. It is common to hear men of rank speak in praise of the Princess of Wales, Lady Hester Stanhope, and certain English travellers, and assign as a reason for it all, "they gave me a pair of pistols, or a musket, or a watch."

Visit to French Mountain.

27. We went out south-east from Bethlehem to visit the cave where it is said that David cut off Saul's skirt, and Mount Ferdis or Jibil Fransahwy, (the French Mountain,) so called because the Crusaders had a citadel here, which held out a long time after the Mohammedans had regained the rest of the country. We rode an hour and a half, and then walked a short distance to the cave. It is on the side of a tremendous ravine, which runs down to the Dead Sea. We entered the cave, and found one irregular apartment, 30 paces long and 15 wide. Several passages lead to other apartments, but they are difficult of access, and we did not enter them. It is said there are a great number of large apartments. The account in 1 Sam. 24, would lead us to suppose the event in question took place in the wilderness of Engedi. Our Bedouin guides told us, that one day's journey from this cave, on the borders of the Dead Sea, there is a place now called Engedi (Ain Jedee.) They gave us also a wonderful account of certain sorts of fruit that are found there, apples, oranges and quinces, which appear very fine externally, but, when opened are found to contain nothing but dust and smoke. Here then, (if we may credit their story,) is the apple of Sodom in perfection. Other Arabs have told us the same story, and Father Nau has published a similar story about the same place on the authority of Daniel Abbot of St. Saba. I offered the Arabs a handsome reward to bring me some of these fruits; but, though they love money, they did not seem at all inclined to undertake the job. From this cave we rode, by a circuitous route, in an hour, to the French Mountain. Not far from the cave we passed the ruins of a Greek convent, and observed many caves in the sides of the ravine, in which the Arabs find shelter for themselves and their flocks. The French Mountain is

high, and very steep, and there are no other mountains in the immediate neighborhood, a strong citadel on the summit might be deemed almost impregnable. The foundations of the wall and of four towers are still standing, there are also subterranean magazines. The summit presented an area 270 paces in circumference. From this mountain we returned to Bethlehem in an hour and a half. During this visit, we sold, in the village where our blessed Redeemer was born, 16 copies of the Scriptures, and gave away 18, and 60 tracts. About sunset we again reached our rooms in Jerusalem. In the course of five months at Jerusalem, I sold 703 copies of the Bible, New Testament, Psalter, or Genesis, for \$210, and gave away 86, and 400 tracts. I left a large quantity in the Bible Society Room at Jerusalem and a considerable quantity at Joppa.

Sickness of Mr. Fisk, &c.

About six weeks before I left Jerusalem, I was attacked by a fever, which interrupted my studies and labors for the rest of the time. The fever was attended, for several days, by a violent head ache, and great restlessness, approaching delirium. Bleeding gave me some relief, but the fever continued near three weeks. I then began to recover slowly, and was just able to travel when we left the city. During this sickness I felt more than I ever felt before, the need of a skilful and faithful physician. We had no medical adviser, in whom we could repose the least confidence. Our chest of medicines, one or two valuable medical books, and our own very limited experience, were all that we had to depend upon. It is quite probable that proper treatment might have removed the fever at once. As it lingered along, we often doubted what course to pursue. May we not hope that the churches of our Lord, which have sent us to this land, will ere long send to our aid a skilful physician, who will watch over our bodily health, and also assist us in our spiritual labors?

April 17. I witnessed a second time the ceremony of the Holy Fire, as it is called. A few days before, I went to the Metropolitan Daniel, and told him that, if it were possible, I wished to enter the sepulchre itself with the Metropolitan Peter, the only person who goes in, and see how the fire makes its first appearance. He said I could do so without any difficulty. When the day arrived I took care to be at the Church of the Sepulchre in season, and when the Bishops came, I went to Peter and spoke with him on the subject. He said the Turks would not permit it. I said, "If you tell them to do so, perhaps

they will." He said, "there is no way in which it can be done." How true is it, that "he who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

A Greek Ordination.

After the ceremony of the fire was finished, the Greeks had an ordination service. An Arab Christian from one of the villages was raised from the office of Deacon to that of Presbyter. The Bishop of Philadelphia performed the service, assisted by a number of the clergy. I think an hour at least was occupied in reading the prayers and scripture lessons, in walking round the altar, and about the church, and in performing ceremonies. The candidate then kneeled, and the Bishop placed one hand on his head, and read a prayer. Then the clergy first, and afterward the laity, cried "worthy, worthy, worthy," repeating it a long time, and thus signifying their assent to the candidate's admission to the office of a Presbyter. How different this from a Protestant ordination, at which a large congregation assemble in the church, listen in silence while the Scriptures are read, psalms are sung, fervent prayers offered, a sermon delivered on the duties of the ministerial office, a solemn charge given to the candidate urging to faithfulness in his great work, and an affectionate brotherly address delivered on receiving him to the number and the fellowship of Christ's ministers; all in the language of the people, and performed in such a manner as to be clearly understood. Here, on the contrary, the congregation is in the utmost confusion, walking about and conversing, and the service is performed in such a manner that most of it is entirely unintelligible to nearly every person present.

We left Jerusalem April 22, about a year from the time of my first arrival there. Seven months of this year I have spent in Jerusalem, and the other five on Mount Lebanon and in journies.

April 25, we were at Joppa. I preached in Italian in the Consul's house. Fourteen persons were present.

27. I set out in company with brothers King and Cook, for Beyroot. Brother Bird availed himself of an opportunity to go by water.

Lord's Day, May 2. We spent the Sabbath in Tyre with Mr. Chasseand, who is lately established there as Vice Consul. I preached in Italian to a congregation of seven.

Christian Intercourse at Beyroot.

Tuesday, May 4. We reached Beyroot. My heart beat high with joy, as I

drew near the dwelling of my brethren and sisters. I had long anticipated this interview. Just before they reached Malta, I sailed for Egypt. Just before they arrived at Beyroot, I set off for Jerusalem. But we were brought together just when, worn down by studies, sickness and journies, I most needed repose and relaxation in their society. This revival of old, and forming of new acquaintance and friendship, this season of inquiry and conversation about far distant and dearly beloved friends, this reviving the recollections of days and of scenes long gone by, these days of busy, friendly, joyous intercourse, have greatly served to revive the spirits that drooped, to refresh the body that was weary, and to invigorate the mind that began to flag. I came here tired of study, and tired of journeying, but I begin to feel already desirous to re-open my books, or resume my journies. We have joined as one to praise God for bringing us to this land. We have consulted freely on the measures to be adopted, and the difficulties we have to encounter. But in the midst of our conversations, singing, prayers, and reading, we often seem to forget that we are in a land of Turks, tyranny, superstition, and intolerance. I suppose we are as cheerful, contented, and happy, as any little circle of friends in our happy country. We have had several meetings to discuss questions relative to our mission and missionary labors. We have spent two days in fasting and prayer, and we have once renewed all our vows at the table of our Lord. Dear brother Parsons! ah how would his tender, affectionate heart have rejoiced to welcome such a company of fellow laborers to this land. But he is happier in union with the blessed above. And if, with all the imperfections that attend our intercourse here, Christian society is still so cheering and so sweet, oh what will be the joys of that day, when all the ransomed of the Lord shall meet, each perfect in the image of his Saviour! The hope of that cheers me, while far separated from those I love. Meeting with those who bear my Saviour's image, revives the hope, and seems to give me a foretaste, of its fulfilment. O for grace to be faithful until that perfect bliss shall be obtained.

Yours very affectionately,

PLINY FISK.

Beyroot, May 25, 1824.

SANDWICH ISLANDS.

JOURNAL OF MESSRS. RICHARDS AND
STEWART AT LAHINAH.

[Continued from p. 43.]

Arrival of the King.

On Monday, June 23, 1824, Messrs. R. and S. observed the king's brig approaching the island, and, with many others, they went to the landing place to receive him.

HE landed in a small boat, accompanied by a single chief, and saluted us in the most polite and friendly manner. After embracing his queen and the princess, he took one under each arm, and hastened up the beach. The parting of the mother and son, when we left Honoruru, had interested us so much, that we felt desirous of witnessing their first interview, after a month's separation. According to their custom, the chiefs had assembled, and were formally seated on their mats, in a large circle before the tent of *Keopuolani*, waiting the approach of their monarch. He entered the circle opposite to his mother, and where *Wahine-Pio*, the sister of *Krimokoo*, and mother of his youngest queen, was seated. He dropped on one knee to salute her, on which she burst into tears, and springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; and while gazing on him, the old lady's heart seemed to float in her eyes, and every feature "told a mother's joy."

The king took possession of his mother's tent, and, according to his general custom, spent a great part of the night in drunken revelries with his attendants. The next morning the missionaries repaired to the place, for the purpose of attending prayers; but *Keopuolani* and her attendants were not there, and *Riho-riho* and his followers lay sleeping on the ground. Of course, they were disappointed in the object of their visit. In the evening, however, they determined to repeat it. As they approached, they heard the noise of mirth, but determined to enter the circle.

We found it composed principally of the followers of the king, and rejoiced in not seeing any of our particular friends in the numbers present. *Riho-riho* himself was asleep.

A Sandwich-Island Mother.

Taua, the private chaplain of the queen, quickly approached us, and said he had been sent to wait our arrival, and to inform us that *Keopuolani* would attend prayers at the residence of her daughter, to which she had removed. This was indeed a joyful message to us, and our satisfaction was greatly increased, on entering the *ranai* of the princess, to find the whole of our old number assembled, even to *Kekanano*, the young queen. Never can we forget the appearance of *Keopuolani*. The countenance and manner of no pious American mother could have manifested more real anguish of spirit, in witnessing the dissipation of a beloved son, than hers did. As we approached, her eyes filled with tears, and with a voice almost inarticulate from emotions ready to overpower her, she lifted her hand, and pointing to the scene of intemperance and debauchery, exclaimed, "*pupuka! pupuka!*" "Shameful! Shameful!" and throwing herself backward with a convulsive sob, she hid her face and her tears in a package of *tapa*, against which she was reclining. Our hearts were deeply touched, and our spirits at once assumed an elasticity, that caused them to rise to a height proportionable to the depression under which they had labored. With an excitement of hope never known before, we commenced the evening sacrifice. *Taua* seemed to partake deeply in our feelings, and exercised a spirit of prayer, that would have elevated hearts far more insensible than ours were at the time. Whilst he most affectionately presented the queen herself before the throne of God, and fervently besought the out-pourings of the Holy Spirit on her, we could scarce resist the belief, that the strong principles of moral rectitude, which she had uniformly manifested, and which were then so strikingly displayed, were but the dawnings of that light, which would securely guide her immortal spirit to the realms of everlasting day: and touched with sympathy for a fellow-child of God, we were constrained to mingle our tears with those of the afflicted parent, whilst he proceeded most humbly and importunately to supplicate the forgiveness, reformation, and eternal redemption of her son. Before bidding her good night, she earnestly begged us to pray for the king, and on our replying that she must also

pray for him, she said she constantly did, but that they both needed our prayers.

We afterwards learned, that, early in the morning, she had reproved the king for his habits of dissipation, warned him of the temporal and eternal consequences of them, and finding that he disregarded her advice, withdrew to the house of her daughter, where she was joined by all the chiefs, except those he had brought with him.

Thursday, 26th. This morning Keopulani sent word to the king, that unless he reformed "*he would die and go to the fire,*" which had such an effect, that he has ceased to indulge to excess, and has commenced a course of medicine, his usual practice when his better thoughts and resolutions gain a triumph over the power of temptation.

Manner of presenting a Tax.

Monday, 30. Reached the beach, this evening just in time to witness a novel and interesting sight—the presentation to the king of a tax levied on a district on the windward side of the island. It consisted of a procession of not less than 150 persons led by the headman, or overseer of the district. They were all neatly dressed in new tapa, and walked in single file, the first 20 men bearing each a baked pig, or dog, neatly and ingeniously wrapped in and ornamented with green leaves. These were followed by fifty others, bearing 30 immense calabashes of *poi*, 20 of which were suspended each on a long pole, and carried by two men, and 10 others on the shoulders of the same number of men. Then came females to the number of 70, or 80, each bearing on her shoulder a large package of tapa, or native cloth. The whole was deposited in front of the royal tent, and the company, with hundreds who followed them, seated themselves in a circle, at a respectful distance, apparently with the expectation, that the king would present himself.

In the course of half an hour he left his tent, and paced the large mat in front of it for 15 or 20 minutes. He appeared with dignity, and we could not but remark the similarity of his air and whole appearance to that of persons of high rank in our own country, whom we have seen exhibit themselves in the same manner, to gratify the curiosity of the populace. He took not the least notice of the throng, and conversed with us as if there had been no persons present but ourselves.

July 1. Witnessed another triumph of the respect and attachment which the chiefs feel for the *new system* over former habits of folly and dissipation. On going to prayers, found the whole court, with

an immense crowd of common people, assembled at a dance. The collection was altogether the most numerous and noisy of any we had seen. The dancers were all females, 18 in number, the musicians 7 men. They continued to dance some minutes after we entered the circle, but when the usual period for prayers arrived, notwithstanding a manifest and most eager desire of the multitude for the continuance of the amusement, *Tha-me-ha-ma-ru* beckoned to one of us to proceed to the *ranai* of the Princess, and taking the arm of the other was the first to break up the circle and put an end to the dance. She was immediately followed by all the principal personages, the three other queens, the king, princess, and chiefs, and by many of the natives. We seldom have so great attention as was given to the religious exercises that followed.

On the 4th of July, Messrs. R. and S. had the pleasure of greeting Mr. Ellis, who was on his way to Owhyhee as one of the deputation for exploring that island.

Visit to a Sick Child.

This evening our hearts were made to sigh over the many sources of wretchedness and sorrow, to which the dwellers in this land of darkness are exposed. We had heard an infant, near us, cry much during the day, and, on making inquiry, learned that it was sick. After tea, accompanied by the ladies, we went to see it.

The disease was one of the eye: the inside of the lids were protruded on the cheeks, and swollen to the bigness of pigeon's eggs, whilst they throbbed almost to bursting with inflammation. The balls of both eyes were entirely hid. This had been the condition of the child for seven days, without an application of any kind, or even the least covering to protect the irritated organ from the light and wind, or from the flies, which, notwithstanding every exertion to prevent it, constantly lit on the almost excoriated surface. The hut of the parents could only be entered by stooping on our hands and knees, and was too small to contain more than two of us at the same time. They had no light, nor an article of any kind necessary to be used in attending to the infant. Their all consisted of the tapas they wore, the mats they slept on, and the calabashes from which they ate and drank. This is by no means a solitary case of suffering that has come to our knowledge. Within three days of this very time, two other infants have been brought to our yard, in most distressing situations,—one, with a shocking wound on its arm from a cut by a broken

bottle, and the other almost expiring with the croup. Both are already in a state of safety; and probably have been rescued from death by the humane and prompt exertions of Betsey Stockton*, who took them immediately under her care. Indeed we seldom walk out without meeting many, whose appearance of disease and misery is appalling, and some so remediless and disgusting, that we are compelled to close our eyes against a sight that fills us with horror.

On the 5th the King sailed from Lahinah. The next day being the Sabbath, Mr. Ellis conducted religious services in the native language.

Influence of Instruction.

His afternoon sermon led to a very serious and affecting conversation among the chiefs, on the subject of the eternal destiny of their ancestors and former heathen friends. The fate of the rebel chief, who fought and was slain, at the accession of the present king to the throne, in defence of idolatry and of the taboo system, was particularly adverted to. They questioned, whether he could possibly be in a state of happiness, since he died in the cause of the false gods; and also inquired whether the greater guilt of having worshipped idols, was theirs, or that of their parents who had instructed them to do it. All agreed, however, in saying, that now they had received the true light, if they did not walk in it their guilt would be much more aggravated than that of their forefathers, who had lived and died in heathen darkness.

On our way to attend public worship, we found several persons at work. Mr. Ellis inquired of one, "whether Krimokoo had not given orders to the people, not to work on the Sabbath?" He replied, "he has, but I am working secretly, and Krimokoo will not find it out." "That may be" said Mr. E. "but there is a greater than Krimokoo, the only living and true God, who always knows what you are doing, and he can punish you, though Krimokoo may not." "Well" answered the man he will not be angry with me for watering one bed more, and then I will stop." Another, who had ceased to work at a wooden bowl, after speaking to him in the morning, we found with it again, as we were returning home in the evening. On speaking to him a second time, he said "he had been to hear us pray, and thought he might go to work again." We replied, no,

and told him he must not work during the whole day. "Not when the sun gets into the sea?" No—not till tomorrow;—on which he, with much good nature said, "well, it is good—let it be so,"—and put away his work.

Much to our joy, Mr. Bingham entered our humble dwelling this afternoon, having left the schooner, in which he came from Woahoo, sometime before she anchored, and come ashore in a canoe near the north point. His counsel and experience have been greatly needed, and his visit is peculiarly acceptable at this time.

Removal to the Missionary Houses.

Aug. 7. Mr. Stewart having recovered from an illness, with which he has been afflicted, and the necessary preparations being completed, we this day removed to the beach, and consecrated, by prayers and praise, the first missionary enclosure ever made on Mowee.

Notice of Keopuolani.

16. Keopuolani made us a most interesting visit this morning. She more than ever excited our admiration by her mildness and propriety of behavior, and by her unaffected, meek, yet truly dignified manners. The further development of her moral principles and character made in a conversation with Mr. Bingham, on the conduct of William Kamohoula, [Kummooolah,] was most gratifying. It appears that when she first heard of his secret immoralities, she sent for him, and expressed her astonishment that he should be guilty of such conduct, and advised him in the most friendly and affectionate manner to forsake every evil way. Not long after, hearing again of his wickedness, she gave him a second and more stern reproof still, however only as a kind and watchful friend; but, to use her own language, when "he dared to get drunk, on the sabbath of the Lord, and slandered *my children*, [the missionaries,] I became *hu-hu* [angry, or indignant,] and not only reproved him, but dismissed him entirely from my people."

24th. Thinking it a suitable opportunity to open the chapel for worship, whilst Mr. Bingham and so many of the chiefs are with us, we had the house prepared yesterday, and gave notice that the public services of the Sabbath would be conducted in it. Mr. Bingham accordingly preached a dedication sermon; text, "This is none other but the house of God, and this is the gate of heaven." Seldom have we seen any house filled with a more crowded and interesting audience. The

* A colored woman connected with Mr. Stewart's family, who makes herself highly useful to the mission.

chiefs appeared greatly pleased with the sermon and exercises. May it prove the birthplace of many immortal souls, and an entrance to heaven, through which multitudes shall be added to the ransomed of the Lord. Keopuolani spent the interval between the morning and afternoon service in our enclosure, and dined with us.

SOUTH AMERICA.

MR. BRIGHAM'S REMARKS ON BUENOS AYRES.

(Continued from p. 48.)

Bread, Water, and Manner of distribution.

ONE of the first objects which arrested my attention on entering Buenos Ayres, was what I subsequently found to be the bread-sellers. This article is distributed, not as with us in a drawn vehicle, but on horseback, or rather on the back of a mule. The thing in which the bread is contained, is made of raw hide, dry and hard, made in the form of a band box, and of prodigious size. They are never less than three feet in diameter, and often four, and as one is placed on each side of the horse, they are in these narrow streets no small impediments to those they may chance to meet. The person, who distributes the bread, is seated on a saddle as usual, and as these leathern boxes have a top opening with a hinge next to the rider, he can deal out his loaves to purchasers without dismounting. The loaves I see are made unusually small, but little larger than an ordinary goose egg, and of the same roundness. These are sold at the rate of two for a *medio*, (six cent piece.) At first I was not pleased with their manner of preparing this article, it being but very partially raised. I am becoming, however, fond of it now, as I am with several other innovations of the country, which at first were disagreeable. When I first arrived, flour from abroad being extremely scarce and high, there was a great mixture of that raised in the country, which this year certainly is quite inferior to ours. Now there are constant importations of Baltimore and Richmond flour, and the change is such as gratifies the pride of an American, and the taste, I trust, of all. The *Policia* of the place are quite strict, sometimes overstrict in regulating the size and weight of the loaf, and the quality of the flour. A short time since, they condemned a quantity to be sunk in the river, which the owner prayed in vain to return home.

The other great essential of living,

water, is brought almost wholly from the La Plata,—the wells being but few and generally brackish. The method of transportation is in a large hogshead, on a rough unwieldy cart, drawn by two oxen. To the cart is attached a long leathern pipe resembling that of a fire engine, from which the water is drawn off in a firkin, and sold twice full for a *medio*. To this cart is also tied a small bell, which announces to those who wish to purchase, the coming of a waterman. This water, when first brought from the river, is considerably colored with the suspended clay, but its taste is not unpleasant; and after standing a few hours in their huge stone jars, is in a great measure clear. Almost every house also is furnished with a drip stone, which, kept in a cellar, or cool place, affords them drink clear, cool, and sweet, as is usually found in our own cities. The expense of this article to a family is considerable, though greatly diminished by the circumstance that all washing is done on the bank of the river.

There is, immediately in front of the first row of buildings, a long unbroken line of grass ground from one to two hundred yards in width, over which the river rarely washes. In this ground there are found innumerable excavations, about the size of a tanner's vat, where the poor servants wash for the citizens. These vats are under the direction of the *Policia*, and are let to individuals for a small annual sum each. During the first half of the week, this green plat is apparently covered with those washing and drying clothes, and the air for a wide distance round rings with African voices exercised in the various ways of talking, whistling, laughing, and singing; and all the modes necessarily *loud* to rise above the noise of their work. You can scarcely travel a square in any street, at morning or evening, without meeting more or less of these laborers going or returning from their work, with their several portions in a tub, or trough, raised upon their head. Often these articles must be carried back and forth several times in the week, for the purpose of drying, as they cannot be left a moment without being stolen, even at mid-day. So much transportation where labor is always high, makes washing an expensive bill to those who have not servants of their own. No individual can procure it done for less than four dollars per week, and many pay six, and some eight.

Houses of Entertainment.

There is nothing among the Buenos Ayreans which answers to our taverns, or hotels. They have, however, what are termed *Cafes*, and *Fondas*, which, together

form a partial substitute, at least for the natives. The Cafes are numerous, and some of them splendid in the extreme. *El Cafe de la Victoria*, (Victory Coffee-House,) situated at the south-west corner of the Gran Plaza, pays a rent of 4,000 dollars per annum. It contains about 12 rooms, situated around a *patio*, 60 feet by 100, on the lower floor. The two rooms which front the street, are used, the one as a kind of spacious bar, stored with liquors of every variety, the other as full of sweetmeats, cakes, creams, of all of which this people are excessively fond. From the liquor room you pass into a series of spacious *salas*, [halls,] communicating with each other by wide folding doors, and papered with the richest of ancient and oriental scenery. They all communicate, also, with the patio before mentioned. Around the edge of these *salas* small tables are thickly ranged, and furnished with chairs for the purpose of taking coffee. One of the rooms contains a splendid billiard table for the use of those who are fond of its diversions, and the number is sufficiently large to keep it ever surrounded. The last room in the series, before coming to the cooking departments, is used for the double purpose of taking coffee and playing cards, a species of gambling which, for some reason unknown to me, is most practised here on the Sabbath. There are seldom less than thirty or forty engaged in this play and room, during the hours of that sacred day. I have more than once witnessed this fact myself in passing this house, and am informed by those who well know, that the custom is general, whenever this season returns.

It would seem to a stranger who enters this Cafe, that it must be a place of unparalleled dissipation. But while such an impression would in some respects be just, it would in others be far otherwise. There is, indeed, a shameful dissipation of time here, for the house is crowded from the rising of the sun till the latest retiring hour at night. But there is, on the other hand, a degree of temperance and stillness, which would at once surprise and shame the tavern visitors of England and our own country. And while I say there is in two rooms a ceaseless gambling, it should be added, that all this is done without hazarding money, (for this the law forbids,) and without contention. It is said, that in many of these games there is *secret betting*, a fact which I am not slow to believe, after being assured that multitudes of the citizens make and spend fortunes in games of chance, and that even some ladies will play doubloons.

The times and objects of visiting the Cafe, seem to be as follows. As there is, in most Spanish families, but little prepar-

ation made for breakfast, or supper, the males of a house rise and repair to the Cafe for their morning meal. This consists of coffee or chocolate, with two slices of bread, for which one *medio* is paid; or if prepared in the way of toast, one *rial*, (two *medios*;) if two eggs, an additional *medio*. Nothing beyond this is furnished by the Cafe in the way of breakfast, and yet, in distributing these stinted meals, and receiving pay, there is, for several morning hours, employment given to eight or ten waiting servants, and half as many cooks. The articles called for are always ready, and presented on as short notice, as the bar-keeper of any country furnishes a morning dram.

As it is the custom of this establishment to take the several papers of the city, and place them in the coffee rooms, there is, after the breakfast hour, a continual coming and going of those who wish to learn the news at a small expense. During mid-day this company is for a short time dispersed for the purpose of dinner, that meal being never given here. As early as two, however, they begin again to assemble to drink coffee, smoke, and meet those whom they wish to see for business, or idle chat. This practice of taking coffee after dining, is almost universal with the natives, and very generally adopted by foreign residents; so that by the hour of *four*, every table is surrounded by a group, and the fumes of coffee and tobacco fill every apartment. At this hour, in walking through these *salas*, you will see persons of every rank and profession, and emigrants from many different countries, and will often hear Spanish, French, Italian, German, Dutch, English, Portuguese, and sometimes additional dialects. Every group speaks in moderate tones, and as coffee and cordials are the only liquors in circulation, there are no contentions, or abuses. Intemperance is not a vice of this people, except among the very lowest class, and even these more frequently spend their money for wine, than stronger liquors.

Of the multitudes who assemble at the Cafe after dinner, the *best* part generally retire before dark, but their place is soon filled by those, who have nothing to do, and wish for nothing, except to smoke, gossip, and gamble, which continues till they suspect the proprietor wishes their departure. They then seek their home, those who are so fortunate as to have one, and wait till the light of another day, and the hour for breakfast brings them to the Cafe again.

I have spoken only of one of these establishments. There are not less than 10 or 12 in the place, all essentially resembling, and some but little inferior, to the

one described. And I believe, that notwithstanding the high rent which they all pay, and their numerous servants, they yield a good profit to their respective proprietors. This is not saying much in favor of their enterprise or industry. New York, with its 130,000 inhabitants, would not furnish idle people enough of respectability to support even one of these loitering places. The idleness of this people may be reckoned among their worst symptoms, if not the prolific mother of their social and moral defects.

I have said, that the Cafes do not, in any instance, furnish dinners. There are, however, establishments, called *Fondas*, solely designed for that object. The manner in which they are arranged, with separate rooms, numerous small tables, servants, &c. is essentially the same as in the Cafes. They are though of a less dignified character, as the house is finished with less elegance, and they are not frequented by the wealthy citizens, who can dine at home. They are, also, generally without gaming tables, and consequently have not the powerful attractions of the Cafe to keep their company when the meal is ended.

During the former part of the day, when there is no company, the servants of the *Fonda* are engaged in cooking and making preparations for their dining company, which begin to visit them at twelve. Those who come, find distributed among the small tables, a bill of fare for the day, with the price of each plate annexed, and for which they call, as their appetite and purse dictate. For a plate of soup one medio is paid, and as much more for bread; the other dishes are, I believe, in price from one to two rials, and another rial for wine, if used. A very comfortable dinner is obtained in this way for about half a dollar, which, in this extravagant place, should not be counted dear. It is very common for young men without families to take rooms in some place, for which they pay about fourteen dollars per month, and obtain from their eating houses their mid-day meal, and from the Cafes those for morning and evening; all of which amount to something like one dollar and a quarter per day. This is a mode of living which many on coming to the country adopt from choice, and some from the difficulty of obtaining a situation in a good family. It was my own mode of living during one month, when I obtained board and lodgings in the very respectable and excellent creole family, in which I now reside.

The number of *Fondas* in the city I have not been able to learn, further than that they are about as numerous as the Cafes. There is one precaution used in

both these establishments in regard to servants, which to me is quite novel. It is a precaution exercised by the proprietors to obtain from the servants all the money received for the sale of coffee, liquors, segars, &c. during the day, and without which it is said they would hardly obtain the larger portion.

In the morning each servant receives from the superintendant two or three dollars in change, which is charged. The servant then pays for every thing received from the cooking department, or bar, before he carries them to the customers who call, and then receives his pay again from the consumer. At night each servant returns the change borrowed in the morning, and the proprietor then rests assured that he has returned to his draw the amount of all which has been sold through the day.

I have said that the Buenos Ayreans have nothing, which answers to our idea of a tavern. This must be understood as referring to the natives themselves; for among the English and North Americans there are three houses, on much the same plan as in our own cities. The English Hotel is, in point of convenience, taste, furniture, and good living, hardly surpassed by any establishment of its kind and extent in any country. Public dinners are here given in a style, which not only satisfies, but extorts the praises of European connoisseurs, who have spent their lives among good dinners. The American Hotel is kept by a widow lady from New York, and it is but little inferior to the one described in any respect, and in point of extent surpasses it. This is the common resort of our American captains and supercargoes, containing of them, on an average, twenty or twenty-five, and sometimes double that number. A third tavern of this class is called Union Hotel, and generally contains a union of English, American and German subjects. It is said to be somewhat, though not greatly, inferior to the other two, and is more moderate in charges.—The other two ask their customers two dollars by the single day, and forty-five by the month. Every thing in Buenos Ayres, board, washing, rent, &c. is paid by the month.

Pulperias.

The object of the *pulperia* is two-fold,—first, the sale of such groceries as are required in the family, and secondly, as a kind of grog-shop, or public bar, for retailing by the glass. To the lower order of people it is a complete market, where they repair for wood, bread, malt, sugar, candles, salt, and every other article, which their family may demand, from day to day; and so far its object and influence

is not bad. But as it is licensed to sell liquors by the glass, it is continually thronged by an idle, and often quarrelsome company. There is in Buenos Ayres a numerous class of laborers, called *peons*, whose employment is the lading and unlading of carts; and when they are unoccupied, (and this is half, if not two-thirds of the time,) they are gathered in the pulperias, or lying around their doors. And as four of these shops are always in contact, the places where the streets intersect each other are so many noisy, filthy points, where low whites, mulattoes, and negroes are congregated to the no small annoyance of any respectable passenger. I have often wondered, that government did not take some thorough measures to break up or correct these hot beds of idleness and iniquity. And perhaps it may be said, that they have taken some *indirect* measures towards this end, though they are less prompt and efficacious than could be wished. They have obliged the vender by a heavy penalty to obtain a stamped license, which the poorest cannot obtain for want of money, (it cost \$30 for the city, \$15 for the country,) nor the vilest, for want of character. They have, too, under the new administration, a law, which authorizes the taking of idle, drunken, or useless persons, and putting them into the army; and another, which forbids the carrying of long knives; by which acts the pulperia is somewhat less frequented, and has less bloody quarrelling. I would not have it understood, that fighting is very frequent here, considering the number of idlers which are collected at the pulperia. I am confident there is much less of it, than there would be among half the number of low English, or North Americans, though when it does occur, it is more desperate on account of the mode. (Of this topic I shall speak in another place.)

Nor is there a fourth part of the ardent liquors drank by them, that there would be among such collections of grogshop visitors in our own land. But there is an idleness and waste of time, which happily is unknown among us, and I believe is every where less known than in South America. While the better class are wasting their heavy hours at the Cafe, the lower one is amusing itself at the Pulperia. The lower classes in this country are all fond of the guitar, and you seldom pass a pulperia, especially in the evening, without hearing its music, accompanied with one or more voices. They have a favorite *solita*, very simple in its structure, which is by far the most frequent here, and I am told throughout the interior. The custom is, to play a part of the *solita* on the guitar, and then wait for a couple of lines from the voice of some one present.

And these lines are usually made by the spur of the occasion, in praise of the pulperiman, or his liquors, or respecting some male or female individual, whom they may wish to praise or ridicule. This often gives occasion to much humor, and may be called one of the attractions of the singular establishment described.

I have said, that a pulperia is found at almost every corner of every square. It should be added, however, that, during the last few years, the great increase of foreigners has made such a demand for houses, shops, &c. that many of these corners are converted into a different use than was originally designed. Several have already been reclaimed and purified, and made into elegant and convenient dry goods stores, others into shops for mechanics, and several are now undergoing repairs. Perhaps one quarter part in the city have already experienced a happy transformation, and should domestic peace and foreign emigration continue, with the consequent commercial spirit, it may be hoped, that, before many years, there will be such a demand for these advantageous trading posts, as will convert them to important uses, and force to industry the idle herd which now loiter about them.

Troops from the Interior.

As I was reading this evening in my window, my attention was suddenly arrested by the clattering hoofs of what I found to be a loaded company, or, as it is called, a troop of mules from Mendoza. The troop consisted of about thirty of these animals, each bearing on its back two small half barrel casks of wine. The load seemed to me at first an unreasonable and cruel one. But on examining the huge saddle made of wood, wreaths of straw, and hide, and seeing the ingenious manner in which the whole was guarded and balanced, I came to a different conclusion. The animals seemed in good plight, though their journey had been long and warm. The troop was conducted by about three common *peons*, and one who acted as a kind of supercargo, and was a man of trust. Although they now have carts and a good road between this and Mendoza, the method of transporting articles on horseback is yet the most common, as it is more expeditious and less expensive. Every body in South America has, or may have, horses and mules, though many are unable to purchase carts, which, rough and uncouth as they are, are worth eighty dollars a piece. Another object for carrying wine in the way described is, that it is supposed to improve the liquor, as it is improved by a voyage at sea. I learn that troops of the kind, and from the place

mentioned, often arrive with wine, raisins, nuts, fruits of various kinds, fresh and dry; and that many similar ones with other articles, come from Cordova, Tucuman, and various other interior towns. They are regularly consigned to some commission merchant, and their arrival, with a list of the articles, is published by him in the *Gazette*, the same as the arrival and cargo of a foreign vessel. They have also to observe the same or similar custom house regulations, both on entering and leaving the city. When the load of the troop is discharged, the mules are taken a few miles without the town and recruited, while another load of various foreign articles is packed and prepared for their transportation to the interior. The troop then begins to retrace its long and weary way, arriving at Mendoza in about eighteen days, and is received, no doubt, with as much, or more joy, than is felt by our refined merchant on the return of his India ship, laden with her costly silks and teas.

Ride to the Recoleta Church and Cemetery.

After dining with Col. F., to whom I am indebted for many kind attentions, and much valuable information respecting this country, I was invited to ride with him a few miles on horseback. We rode at this time up the river to the N. W. in a street about three squares from the bank. Passing over something like one mile, we came to the *Retiro*, a large open square of beautiful ground, once the place of their celebrated, but barbarous bull fights. By a wise act of the new government, that practice is now driven from this spot, and it is used for military purposes. On that side of the *Retiro* towards the river, is stretched a long row of barracks, finished after the manner of their best houses, with a handsome covered walk in front, and pillars connected in form of arches, so as to appear to one passing, like a series of beautiful alcoves, and all colored a bright white. Between the barracks and the river, there is a sudden declivity along which various fruit trees are planted; and on the bottom land below, lies a spacious garden, cultivated by the soldiers for the use of themselves and their officers.

Leaving the *Retiro*, we soon began to enter the numerous quintas covered with vines and fruit trees, like those mentioned in our ride to the Baraccas, and like them enclosed with the aloes hedge. One of these quintas was pointed out to me, which contains about six squares of ground and a fine house, and was recently purchased for 30,000 dollars. There is from the sale of olives in this place, an annual income

of \$4,000, and nearly as much more from the sale of grass, and other spontaneous productions of the ground. Such a place in the vicinity of one of our cities, would of itself be a great fortune, and in Europe a princely one. But here where the richest of soil is abundant, the people few, and these indolent, nothing is of much value, except what has cost labor. It is probable that two thirds at least of the \$30,000 paid for this place, is considered as given for the house, and a few other indifferent buildings, which are placed upon it.

At about three-fourths of a mile from the *Retiro*, we came to the *Recoleta Church*, whose location is beautiful in the extreme. It is on ground more elevated than that of the city, is in the midst of olive, fig, and orange groves, and has spread before it a spacious, smooth green, which commands an extensive view of the adjacent country and of the river. At the suggestion of the Colonel, we alighted with the intention of visiting the interior of the church. But as the porter was absent, this object could not be accomplished. Seeing the door open which led into the Cemetery, we entered, and surveyed with interest this spacious receptacle for the dead. It contains several acres of ground, enclosed by a thick brick wall, ten feet high, and covered in part with fruit trees of different kinds. To this church, before the revolution, was attached a convent of numerous friars. But this convent has, for two years, been broken up, the friars have been secularized, and this ground, which they once held, has been appropriated by government for the purpose of a general burying ground. As it has but recently been used for this purpose, the graves are not yet numerous, and are all new.

I saw nothing peculiar in regard to them, except that those of the wealthy were covered with a marble slab, lying horizontally in a wooden frame, and level with the surface of the earth; and that those of the poor bore marks of shameful carelessness and neglect. In one instance we were assured of this last truth by the evidence of sense, the stench being quite perceptible for several rods around. We saw the sexton, also, and two or three friars in one part of the ground, engaged in interring some one who had recently died; and here we had ocular evidence of the careless, thoughtless, and hasty manner, in which the lower class are consigned to the narrow house. On asking the sexton whom they were burying, he replied with a Spanish shrug of the shoulder, "*Ah un pobre, no mas*,"—"a poor man, no more." This was as much as to tell us there was nothing in the burial, which could interest us, and at the same time to serve as an

apology for the hurried manner, in which he was performing his hired task.

Leaving the cemetery, we passed through a small building, in which were lying four or five coffins, covered with black cloth, empty, and apparently having seen much use. On inquiry I found that these coffins were the property of government, and used merely for transporting the dead to the grave, and that they are there taken out and deposited without other covering than the winding sheet. Some of the wealthy procure coffins for their friends, but the practice is not yet common. I have said that these coffins were the property of government. They have also under the direction of the police a competent number of black, covered carts, drawn each by two mules, and employed exclusively in conveying the dead of the city to this common receptacle described. There is seldom a day, in which you do not see these funeral vehicles passing the streets, accompanied by no one save the lazy postillion, who has followed his gloomy employment till it has lost all its solemnity with him, and is performed with all the thoughtless levity of ordinary worldly business. I have often seen these hirelings riding with their solemn load, and indulging in loud laughter, and coarse jests, with those of their rank along the way. Once, too, I witnessed one of them, after having taken the deceased from the house, and placed it in the carriage, engaged with a servant of the mourning family in trying to knock off each other's hats. This continued till the postillion was mounted on his mule, and had moved beyond the house to which the servant pertained.

At another time, during Carnival, when the practice is to throw water on each other without respect to rank, I saw one of these vehicles passing with the corpse of an adult, and a deceased child of two or three years rolling by its side on the floor of the carriage in its clothes; a sight sufficiently shocking in itself, but rendered more so, by the continual throwing of water on the driver in the way of diversion. The water would often miss the intended mark, and drench the cart without, and occasionally within; and all apparently done, not only without respect to the dead, but without a consciousness that they were in charge of the object of their sport.

And although there is an express law, that all the dead of the city shall be conveyed to the cemetery in the government carts, I have once seen this law broken, and in a way which did violence to all my feelings. I was coming into the city, a few days since, when I met in the suburbs a person carrying on horseback a deceased child, lying on his saddle in front, and he

riding on more than a moderate gallop. I was confident, and so was my companion when meeting the person, that he was transporting what I have represented; and we were soon certain of this fact, by seeing him ride up to the gate of the cemetery.

There is obviously an uncommon thoughtlessness and levity in this people towards the human remains, and I am yet too little acquainted with them to know the cause. Although these remains, when the spirit has departed, are of no more intrinsic worth than ordinary matter, they are, in the mind of the intelligent and reflecting, too solemnly associated with the past and the future to be treated with indifference; and an ignorant people are commonly extravagant, if not superstitious mourners.

Their cold conduct here is *probably* owing to some peculiarity of their religious faith. Indeed I have been told, that when a friend has deceased, if it has been regularly confessed, there is a confidence that it is happy, and consequently an effort is made to forget the loss, which they personally may have sustained.

In some instances, a funeral is attended in the way of a given entertainment, and, in some parts of S. America, with music and dancing—but I must leave this topic for the present. Returning home this evening, we passed, and I surveyed with interest, the cemetery of the Protestants, which lies one square to the S. W. of the Retiro already mentioned. The ground was purchased two years since from the lands of a Catholic church, and liberty was given to Protestants to use it without molestation. The ground is not large, about 200 feet by 60, surrounded by a high brick wall, and has in front a small well made building, suitable for religious service when only few are present, and through which you pass to the burying place. We were not able to enter the place for want of a porter, but my pleasure was not small in seeing such provision for deceased foreigners, and that this people were sufficiently liberal to grant such a privilege.

Population of Buenos Ayres.

On this subject I have made many inquiries, and yet am unable to arrive at any very satisfactory conclusion. Sir Home Popham, when here in 1807, calculated the number of inhabitants to be 70,000, and this has from that time been the usual number given by our geographers. It is probable that the computation of Popham was quite too high when made, and as probable that it is too low for the present time. By a new plan of the city, made since my arrival, I have endeavored from

that to make a calculation on the subject, though I know it *may* be somewhat incorrect.

On this chart I see the town has, along the river, the length of 28 squares, and the width of 16, giving the whole number 448. These squares are all of the same dimensions, and contain from 18 to 30 houses each. Should we allow that they had on an average 20 houses, which is a moderate calculation, the whole number in the place amounts to 8,960. These houses are in general very spacious, and contain in most instances more than one family, often three or four. I have myself resided in three different houses, two of which have rising of twenty, and one more than thirty souls. But should we allow that each house contains nine individuals, this would give an amount of 80,640. Several gentlemen with whom I have conversed tell me they think it would be more correct to allow 10 to each house than nine; which would give a population of 89,600. There are now measures taking for ascertaining the number of inhabitants by government, and from the best I can learn, there is reason to believe, that the last mentioned number will not be found much if any too large.

Several circumstances, aside from my own calculation, lead me to such a belief. It is currently reported as truth, that there has been an increase of 10,000 from other countries, since the commencement of the last government, four years since. If it is not all this number, the increase of foreigners has been very great, in addition to the *natural* increase of the creoles. But what gives me more confidence than any thing else, that this computation is not too high, is the opinion of Senor Minoz, a clergyman of Buenos Ayres distinguished for his science, and particularly for his statistical accuracy in relation to almost every subject of this country. He expressed to me his full conviction, that the city now contains a population of nearly 90,000. He was confirmed in this opinion from some recent attempt, which he has made to learn the population from the quantity of bread consumed. He has not, however, made all the inquiries on this subject, which he wishes, as he has not learned from all the bakers the exact quantities which they vend per month. I might add too, though the thought weighs but little, even in my own mind, that the great dimensions of the city, and the general business, the crowded streets, the numerous crowded stores, churches, cafes, and fondas, all look to me as if the living souls were scarcely less than those of Philadelphia.

Whatever may prove to be the true number of inhabitants in this city, it has

perhaps as great a variety of kindred and tongue, as can be found in any city whatever. In addition to numerous families migrated from old Spain, there are representatives from almost every other civilized country, and from some countries they are numerous. I have not been able to learn with great exactness the proportion from foreign nations, though I have taken much pains. I have made inquiries from those of each nation, as to the number of their countrymen here, and will give you the result, which is the best authority now to be obtained.

The English are the most numerous, and are thought to be something over 3000. The Portuguese are next in numbers, about 2000. The French and N. Americans are supposed to be nearly equal, about 1000 each. The Germans and Hollanders together about 500; the Italians 200; Swedes and Prussians something like 100 each. In addition to these, there are a few Swiss, Greeks, and Malays—and *numerous emigrants from Africa*.

You will probably be surprised, as I was myself, to be told, that this city contains 1000 of our own countrymen. It is possible that the computation is somewhat, though not greatly too large. I have ascertained from inquiries among the house carpenters, that their number is one hundred; and from the shoemakers, that theirs is not far from fifty. To them are to be added other mechanics of almost every kind, some agriculturalists, two physicians, besides a very considerable number engaged in mercantile and commercial pursuits.

(To be continued.)

CEYLON MISSION.

EXTRACTS FROM MR. WINSLOW'S JOURNAL.

July 31, 1823. Went this afternoon with Mrs. W. to a village at some distance, where a woman lives who was here a long time with a broken limb. Her husband, a promising young man, in consequence of becoming acquainted with us, at that time, is now teaching a school. We found he had collected a good many men and women to hear preaching, and every thing was prepared to give us the best reception in his power. He had borrowed some chairs, covered them with white cloth, and placed a table loaded with fruit. This is one instance in which there seems to be some gratitude for the favors received from us.

Proof of Missionary Influence.

August 20. In conversation with a man, who has the oversight of the work done at the station by Coolies, Carpenters, &c., I learnt some things that were rather new and encouraging. One was, that a man near us, who keeps the devil's temple, has said, that as the noise of drums, &c. is not pleasant to us, he has resolved to abandon his trade. In this, however, he makes a virtue of necessity, as most of those who used to frequent the temple, are sufficiently convinced of its absurdity to leave off going. Before we came, it was a place of great resort, and as it was thought to be the abode of a malignant spirit, no one dared to go near it after sunset, unless to worship. Much wickedness was therefore practised by the head-man of the temple with impunity, and he was known to be one of a band of robbers.

Sept. 3. Went to day in company with Mr. Spaulding and Mr. Knight, to the temple at Nellore, to distribute tracts to the people, as it was the closing of the ceremonies. We had an encouraging time and distributed about 1500 printed tracts. Most of the respectable men, even the Bramins, were glad to receive them. The sight of many, many of them going away from the scene of folly and pollution, which they had just witnessed, reading about the Saviour who died to redeem them from these vain superstitions, helped to relieve the despondency produced by seeing more than 400 people rolling on the ground after the car of the idol. On returning I learned, that a neighbor of ours, who rolled after the car, died immediately after, probably in consequence of fasting and fatigue.

30. To day dismissed all the boys who were connected with our family, for the purpose of receiving the girls from the different stations to form a *Central Girl's School*.

October 22. Held an examination of the girl's school, which most of the brethren and sisters attended, also Mrs. Schradu, who spoke very feelingly to the girls and to more than thirty women who were assembled. The sewing, &c. of the girls was exhibited, and seven of them read and spelt in Tamul, of which number two also recited in Negundo, a Tamul dictionary which the learned commit to memory. It should be mentioned, that the girls in the school are most of them small and not such as have been very long under instruction. The older girls are still at the respective stations.

Cases of Ophthalmy.

Dec. 11. Since the last date the Lord has been pleased to chasten both me and

mine. Our two children were first attacked with an epidemic inflammation of the eyes, which is exceedingly severe and distressing in this country. On the 3d of November I was also attacked, and notwithstanding various remedies were early resorted to, the attack proved so violent as to threaten the loss of sight, and so painful as not to be easily described. For the first fortnight I could not bear the light at all—much of the time the least ray meeting the eye was like a needle plunged into it, and was followed by a burning like scalding water poured upon the eye ball; and up to this time, (that is six weeks,) I am unable to read, and cannot be in a room fully lighted without having my eyes shaded. The children are also still suffering, but I desire to be thankful for the hope of again being able to say, "surely the light is sweet." Principally on account of much fatigue, Mrs. Winslow has likewise had a severe illness. Yet the Lord is gracious still, and we are all slowly recovering. To Him be praise world without end.

Effusion of the Holy Spirit on the Stations.

Some account of the effusion of the Spirit of God on the five stations of the Board in Ceylon, was given at page 27 of our January number. The following extracts from Mr. W.'s journal contain some further particulars. Repetition of some facts already published, is unavoidable, and, in this case, will be overlooked by the reader.

This day was set apart at the last prayer meeting, by the missionaries of the district of Jaffna, as a season of humiliation, fasting, and prayer for the special influences of the Spirit; a day of mourning for our own sins, and the sins of the people that the way of the Lord may be prepared.

Jan. 21, 1824. The Lord seems coming near us with a blessing. The day before yesterday I went to *Tillipally* to assist Mr. Woodward, as several of the boys were under serious impressions, inquiring "what shall we do to be saved?" and Mr. W. has not strength to perform the necessary labor with them. On arriving there, just at candlelighting, found a large room nearly filled by boys, and others, most of whom appeared very solemn, and some much affected. There was a peculiar expression of the countenance, which seemed to say—"God is here;"—and there is reason to believe, that God *was* and *is* present there. We had frequent meetings, during the time I was there, with all who

chose to attend, and private conversation and prayer with most. Not less than seven or eight appeared to day to be under real conviction.

23. The accounts from Tillipally continue very encouraging. Some have obtained peace of mind and a hope in Christ.

25. A memorable Sabbath in Oodooville. The spirit of the Lord seemed to rest on the assembly during preaching in the morning, and the word, which was spoken with much feeling, drew tears from many. Some, particularly two or three of the older girls, who went with us to Tillipally, and a few others, appear seriously impressed. After prayers at evening a number of them stopped to speak about the concerns of their souls. One I conversed with more particularly, and have hope that she is in truth under the teachings of the Spirit.

31. Had an interesting meeting with the schoolmasters belonging to the station. Some of them were affected even to tears, and all of them professed to believe in the Christian religion. During the week, have had several *Inquiry meetings* with the girls, and am much encouraged.

Monday, Feb. 2. The monthly prayer meeting to day was a most memorable season. The Lord was in the midst of us, and the Spirit seemed to come down in a *little measure* as it did on the day of Pentecost. The petitions offered were with "strong crying and tears," and the whole afternoon was spent in the most fervent intercession.

6. A very interesting Sabbath yesterday at *Manepy*, where we attended at the Communion. The most serious boys from Tillipally, the girls from Oodooville, and two or three boys from Batticotta, were there, and with such of the boys at Manepy as profess to be seeking the Lord, made more than 30, who stood up on the side of Christ, ready to leave all for Him. We had several affecting meetings, much like some conferences at home, and some boys seemed to have hopefully passed from death unto life.

11. Some of the brethren and sisters came here for a prayer meeting last evening. It was a time of wrestling with God, even near to the break of day. The particular object of intercession was the school at Batticotta.

12. Another prayer meeting here, in which Mr. Knight joined with us. A precious season, and some foretastes of rich blessings for this people.

13. Heard this afternoon of an awakening among the members of the school at *Panditeripo* last night; almost every individual being roused at once, and forced to pray and even cry out for mercy. Went there this evening, and was much impres-

ed by the mercy and grace of God manifested there. Nearly 30 are in some measure under apparent conviction.

15. The good work seems going forward at this station. A woman who has some care of the girls, three other persons employed about the family, and two schoolmasters, appear under concern of mind, together with 12 or 14 girls in the school, including all the eldest and most forward. To the Lord be praise. The schoolmaster at the station, who is much impressed, but in much fear of his friends, burst into tears when urged to forsake all for Christ, and wept like a child.

16. An interesting prayer-meeting at *Panditeripo*, at which we continued till midnight, in concert with the brethren and sisters at Batticotta, in praying for the Central School. Three of the brethren and sisters were at *Panditeripo*, and Mr. Woodward with the brethren and sisters at Batticotta.

17. Mr. Woodward returned home to Tillipally; but all the other brethren and sisters were at Batticotta in a general conference with the boys through the day. It was an interesting time, and praised be the name of the Lord, a good number gave evidence that God still hears and answers prayer. In separating those who profess to be under some concern of mind from the others, the number was about equal on both sides, including the members of the church.

19. Our quarterly meeting was held at Oodooville, and was the most interesting, in many respects, we have ever had. The subject of discourse was, "*Bring ye all the tithes into the store-house,*" &c. and what conversation there was through the day, was on the means of promoting the work of God among us. It was a season of weeping for joy, as well as of brokenness of heart for sin. The Redeemer was with us, and His banner over us was love.

24. Returned this evening with Mrs. W. from Jaffna where I have spent the day, with Mr. Spaulding and Mr. Knight, in going from house to house, to exhort those who name the name of Christ there, to awake from the dead that Christ may give them life. We had two most interesting evening meetings, more like conferences at home than I have before seen here, which many attended, principally from Mr. David's congregation, and the Spirit of God seemed present.

25. To day we had a general meeting at Oodooville of all the schoolmasters and superintendants of schools connected with the mission. All the brethren of our mission, and Mr. Knight, of the Church Missionary Society, attending. The schoolmasters from Nellore, (Mr. Knight's station,) were also present. In all, there

were 70 men, with many of the elder boys of the schools. A meeting was first held with the masters, in the Verandah of the house; at which several of the schoolmasters expressed their hope in Christ, and their readiness to forsake all for Him; and about thirty testified their belief in the Christian religion, as the *only* true religion. In the afternoon, a general meeting was held in the Bungalow. At this meeting the serious lads from Tillipally, Panditeripo, and Manepy, were present; and the girls of the school here. A short account of the revival at the different stations was given by Philip Matthew, in a very interesting manner, and those present who had become the subjects of it so far as to be willing to leave all for Christ, were called upon to testify their determination to follow on to know the Lord. More than 60 rose and desired to be on the Lord's side. The schoolmasters, who professed a belief in Christianity, were then addressed, and solemnly warned to be on the Lord's side, and to flee from the wrath to come. The exercises of the day were very interesting, and a great blow has, we hope, been given to Heathenism.

27. Went to Jaffna to attend an evening conference, and met Rev. Mr. Rhenius of Palamcotta, who has come for a visit here on his way to Madras. We had a good meeting. Mr. R. seemed much engaged, and spoke very earnestly and readily in Tamul.

March 1. Prayer meeting at Oodoo-ville. Besides our own number, Mr. and Mrs. Rhenius, Mr. and Mrs. Mooyart, Mr. David, and three or four other Jaffna friends, Mr. and Mrs. Knight, and Mr. Carver were present. The revival, with which the Lord is blessing our different stations, and the pleasing appearances in Jaffna, formed a prominent and interesting subject of conversation in the morning, to which was added a very encouraging account, which Mr. Rhenius gave of the state of things around him at Palamcotta; especially in the seminary for Tamul youth, which they have there. He gave many interesting particulars concerning the power of grace on their hearts, and expressed a hope that nearly 20 of them had, within the last year, passed from death unto life. It appeared from his account, also, that the state of things without, is also encouraging. In one village, about 20 families had signed their names to a request or petition for Christian instruction. Mr. Rhenius addressed the meeting, in the afternoon, on the subject of *brotherly love*, a subject which, through the mercy of God, is well understood and felt here.

7. Preached to-day at Panditeripo, and

was much interested with the appearance of the boys, who have become serious there. A number appear well.

9. An evening meeting at our school Bungalow in Santillepay. It is large, and was nearly filled with people, who gave good attention. Messrs. Spaulding and Scudder were there, and Mrs. Spaulding and Mrs. W. It was a reviving sight to see so many assembled at evening in a place surrounded by tall palm trees pointing to the bright skies, through which the moon was pursuing her majestic way among the stars, proclaiming the glory of God, and exciting the exclamation, "When I consider the heavens, the work of thy fingers, the moon and stars which thou hast ordained, Lord, what is man that thou art mindful of him!" It was a reviving thought, that the great God was with us, in that humble place, and that there was, in some breasts there, a brighter scene than met the eye from the surrounding objects.

12. Spent the day preaching in different places in Manepy, in company with Mr. Woodward, according to an arrangement to assist each other in our different parishes in this way. We had good congregations at four different places, during the day and evening.

14. Had a pleasant Sabbath, not, I hope, without some evidence that the Spirit was present, though there was no special excitement. One of my schoolmasters, two persons employed in the family, and nine of the girls, express a hope of having passed from death unto life. Of most of them we also have hope, though it is with trembling and much diffidence that we speak of some. This afternoon, in conversing with the girls, they told me of some errors in the conduct of two of the number. I inquired more particularly into it, and gave the needed advice, when one of them wept much, and begged the girls to forgive her, as her fault was having been angry with some of them. The other girl, who was in fault, said nothing until the one who had made the complaint against them remarked, "You must not be angry with me for telling these things, as you have done wrong;" at which the girl whom she addressed, burst into tears, and wept a long time; and all who were present wept and sobbed together.

15. Held an evening meeting at the house of the Tillipally Maneagaar, (head man,) who lives in Oodoo-ville. Messrs. Scudder and Woodward were with us. The Maneagaar had taken pains to invite the people, and prepare his house by putting down a carpet, procuring lights, &c. We had a respectable congregation of near one hundred men and women.

18. Spent the day at Mr. Mooyart's,

where all the missionaries of the District, and several other individuals assembled for a season of prayer, and to take leave of our dear friends, Mr. and Mrs. Mooyart, who are about to remove to Batticaloe. The day was precious. It was a season of communion with God, and with one another.

25. Held an inquiry-meeting for low castes, at which eight attended. In the evening, we had an interesting prayer meeting at Tillipally. Several of the brethren and sisters were there.

28. Spent the day in laboring with the boys at Batticotta, in company with all the brethren. It has been a solemn day. We have conversed with every boy individually. Some appear well.

30. Nearly all the boarding children in the mission, about 170 in number, assembled at Manepy. Ninety-two expressed a hope of an interest in Christ, and the covenant which Joshua and the children of Israel made being read, they, with about thirty more, expressed a wish to enter into a similar engagement to be the Lord's. This number (that is, 130,) now *profess* to be earnestly seeking salvation; but we are in doubt of many—many of them.

April 13. Preached yesterday in Jaffna for the Wesleyan brethren, both morning and evening. The state of things there is very encouraging. A number of lads of Portuguese and Dutch descent are now under conviction of sin, and some appear to be earnestly seeking the salvation of their souls.

20. An interesting day at Panditeripo. Two lads of the school were baptized and admitted to the church, in presence of a large number of natives. Most of the brethren and sisters of the mission, and also nearly all the native members, were there, and sat down together at the table of the Lord and Saviour, "both theirs and ours." When all the members of the church stood up before the congregation to enter into covenant with the two youths just admitted, the people present seemed much surprised to see the number so large; and when, at the close of the service at the table, those who felt an earnest desire to come forward and partake of the same privileges, were requested to rise, the astonishment of the people present must have been greatly increased, to see more than 90 rise and express a willingness to leave all for Christ. In this number was included most of the serious children in the different boarding schools, but not all.

June 8. All those of our number who came out in the *Indus*, are permitted to see the return of the fifth anniversary of the interesting day, on which we left our native shores; and what is perhaps more than can be said of any equal number who have

come into the missionary field together, and remained so long, are in as good health as on the day when we sung on the wharf in Boston, "Blest be the tie that binds," &c. Nor is it a less occasion of gratitude, that as we have all been preserved, and are all placed near each other among the heathen, we have found the tie, which was then blest, more and more endearing and strong. We have met, according to custom, to recount the way by which God has led us, to offer our thanksgivings, and to renew our vows; and truly we have had abundant reason, this day, to say with Joshua,—*"Not one thing hath failed, of all the good things which the Lord our God spake concerning us; all are come to pass."*

13. Preached this afternoon at a school for low cast children, and was much gratified with the earnest attention of a considerable number of the parents, and other low cast people, who attended meeting. Some of these poor people are seriously inquiring what they shall do to be saved. Have for some weeks had a meeting for them, at which from five to ten have usually attended. They have, also, commenced prayer-meetings among themselves.

28. Attended a communion season yesterday at Manepy. It was an interesting and profitable time. All the native members from Oodooville, and those from Manepy were present, and much love seemed to prevail among the little flock. At the table most of them wept. At the same time, among the children of both the boarding schools, (the girls from Oodooville being there,) nearly 30 expressed a desire to have a seat, also, at the Lord's-table. In an afternoon meeting with them, many were much affected, and resolved to renew their diligence in seeking the Lord while he may be found.

July 13. The old church at Oodooville having been repaired, so far as to make a decent place of worship, has to day been solemnly dedicated to God in the presence of the largest and most respectable native congregation, which we have at any time seen assembled. There were about 700 persons seated within the house, and a few standing around. The brethren and sisters of the mission, one of the Wesleyan brethren, and brother Knight, were present. As we all entered the church together, and walked up the aisle, the congregation rose and sung a hymn in Tamul, which produced a fine effect. This was followed by an introductory prayer by Mr. Meigs, who also made an explanatory address to the people, founded on the dedicatory prayer of Solomon, which was read, after singing again in Tamul. The dedicatory prayer was made

by Mr. Poor, and followed by a sacred song in Tamul, prepared for the occasion. A sermon was preached by Mr. Spaulding, and a concluding prayer and short closing address was made by Dr. Scudder. In his address, Dr. Scudder asked, "Who is willing to renounce idols, and join us in worshipping that God, to whom this house is now dedicated." About *two hundred* arose: but in this number was included nearly 60 persons from Jaffna, who are members of Mr. David's congregation, and most of the boarding children in the mission, who are serious. The Christian doxology in the Tamul language, sung in the tune of Old Hundred, closed the interesting exercises, which were attended to throughout with much stillness, and some apparent solemnity. In the afternoon, a sermon was preached to an audience of about 200, by Gabriel Tissera, from the text, "The glory of this latter house shall be greater than of the former." May this indeed be verified, by the fulfilment of the remaining part of the prophecy, "In this place will I give peace;" and by the revelation of the "Desire of all nations" to this people in this holy place. May his glory fill this house, and O may it be found when "He writeth up the people, that this man and that man was born here."

During this very interesting season of special attention to religion, not less than 150 persons, at all the five stations, manifested more or less concern for their souls. It was, however, with the revival in Ceylon, as it is with revivals in our own land;—a part only of those, whose attention is excited, whose fears are roused, really repent of sin, and believe in Christ.

The numbers of those, at the several stations, who, in the judgment of Christian charity, gave, in March last, some evidence of a change of heart, are as follows:

At Tillipally,	about	15
At Oodooville,		12
At Manepy,		12
At Panditeripo,		20
At Batticotta,		10
Total,		69

But, as many of these are quite young, as the native character, owing to the operation of various causes, is not remarkable for firmness, and as peculiar temptations and dangers are always present, the missionaries rejoice with much trembling. Still, as the former converts from among the boarding scholars have, in general, sustained a good Christian character, though their age and circumstances were the same, strong hopes may be in-

dulged respecting the subjects of this revival. The churches should remember them at the throne of grace.

GENERAL REMARKS.

THE revival of religion in Ceylon is another instance, to be added to the thousands which have been witnessed since the days of the Apostles, of the success attending missions to the heathen. Here is success, of the most animating nature;—a success, experienced in circumstances like those which exist, or which may be produced, with divine aid, in a greater or less degree, in almost every unevangelized nation.

A number of missionaries take up their abode among an ignorant, degraded, idolatrous multitude, learn their language, and seek every opportunity to inculcate a knowledge of the true God. They preach, hold conversations, and distribute the Scriptures and religious tracts. Among the children they established schools. Not less than *two thousand* are taught the rudiments of learning, and the simple truths of Christianity. From these, the more promising youths are selected; are received into the families of the missionaries; are supported by benefactors in this country; are exposed to fewer demoralizing influences, than others of their countrymen; and enjoy peculiar opportunities for acquiring knowledge.

Among these boarding-scholars, in number about 200, the Spirit of God seems chiefly to have operated. The missionaries indulge the hope—varying in degree with respect to different individuals—that more than *one-third* of these scholars have become pious.

This is a grand result. And how was it brought about? While the missionaries are all men of finished education, and would be respected for their talents and attainments in any society of men, they imitate, in their mode of operating on heathen minds, the great Apostle to the Gentiles, who "determined to know nothing except Jesus Christ, and him crucified," and preached "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii, 4. No parade was made of human learning. Philosophy had no agency. The grand result was produced by the simple inculcation of religious truth—by the simple means, which are used by all evangelical missionaries, at every missionary station in the world.

If similar causes are in operation among

other nations, why may not similar effects be anticipated? They may be anticipated. Human nature is modified only by circumstances, and is every where substantially the same. More laborious exertions, and a longer time, may be necessary in one place, than in another; but what has been experienced in Ceylon, may occur in any other portion of the heathen world.

Among the liberated slaves in Western Africa, similar effects have been witnessed. Ignorant, degraded, wild men, upon whom the severities of martial law were ineffectual,—these has religious instruction enlightened, elevated, tamed; and such transformations of character were wrought upon many, at the same time, and in the same neighborhood. In the Society Islands, have arisen, from the same causes, moral changes still more surprising. A whole nation seemed to yield to the dominion of Christianity at once. Among the Cherokee Indians, also, similar causes have produced similar effects. In this tribe, during the year 1824, more than 50 natives were thought to have become pious.

Nor are these things peculiar to the present time. In all ages, religion has been advanced chiefly by what are termed *revivals of religion*. Spiritual blessings, when they came, descended in abundance,—like showers upon the earth.

The church of this age is probably preparing the way for great revivals of religion, in *succeeding ages*. The large fields, which are now broken up, and sown with precious seed, may then wave with a glorious harvest. When preachers, and Bibles, and tracts are scattered over India, for instance, when the light of heavenly truth has met the eyes of the great mass of population in that country, then, public opinion being moved from its ancient foundations, a mighty change will be witnessed. We know not where the general revolt from the dominion of idolatry will

commence. But as it was in Tabeite, in Eimeo, at the Sandwich Islands, and in ancient nations, so, we believe, it will be in India. Perhaps the fire will kindle in Ceylon, and pass up peninsular India to Bengal. Perhaps it will commence in Bengal, proceed over to Bombay, and down to Cape Comorin. But, whenever there is once a decided, general revolution, in any important district, the fact will be known, the influence will spread, far into the neighboring regions. "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii, 33.

CHILDREN IN THE BOARDING SCHOOLS,
*Named since the list published in vol. xx,
p. 139, was made out.*

<i>Boys.</i>		
Archibald Alexander,	Martin Luther,	
Smith Bloomfield,	Thomas Loomis,	
Edward Warren Bridges,	Samuel Mills, 2d.	
— Coe,	Henry Martyn, 2d.	
Walter Cranston,	John S. Newbold,	
John Denniston,	Lincoln Ripley,	
Abel Curtis Emerson,	James Richards,	
Charles Emerson, Jun.	Nathaniel Russell,	
James Girdwood,		
James Gregorie,		
Ard Hoyt,		
Alexander Henry,		
Joseph Lyman,		
Luke Lyons,		
	<i>Girls.</i>	
	Lucy Emerson,	
	Anna Kent,	
	Huldah Perley,	
	Mary Reed,	
	Charity Woodbridge,	

The list, which contains these additional names, was prepared near the close of February 1824, eight months later than the list published in May last. There were in Feb. *ten* children on trial, to whom names had not been given. Those, who have appropriated names for children, and have not seen any notice of such names on the lists which have heretofore been published, will perceive, that the missionaries are making constant progress, and that the names will all be assigned in due season. The boys mentioned at p. 142 of our last volume as being on trial, have since been received into the schools.

Miscellaneous.

REV. MR. FAY'S SERMON.

A Sermon delivered at the Old South Church in Boston, before the Auxiliary Foreign Mission Society of Boston and Vicinity at their Annual Meeting, Jan. 3, 1825. By Warren Fay, Pastor of the First Church in Charlestown, Mass.

The text is Mark xiv, 8, 9. "She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you,

wheresoever this Gospel shall be preached throughout the world, this also that she hath done shall be spoken of, for a memorial of her." This text is regarded as exhibiting the sentiment, that *Jesus Christ approves the greatest efforts and sacrifices in his cause.*

From the introductory part of this sermon, (which holds a high

rank with publications of the same kind,) we shall make a number of extracts for the benefit of our readers. The first is on the relation, which the missionary cause sustains to other departments of Christian charity.

We decline instituting any comparison, as to the importance or utility of the various benevolent institutions of the age; though we cannot think that, which embraces the widest field, meets the most expansive views and wishes, and aims at the greatest and noblest results,—the conversion and salvation of the world, second to any other. This institution with its various dependencies cannot flourish without the aid of other institutions. If the channel of this river be broader and longer and deeper, it can be filled only by tributary streams; and if it send its healing waters into all the earth, it must be replenished from all the springs and rivulets of the Christian world. The various benevolent institutions, which adorn the age, are component and intimately connected parts of one great system; they are streams issuing from the same vast fountain; and, like all the rivers of the earth, they flow into the same vast ocean, and form a sea of joy and bliss, augmenting forever. Bible Societies, Education Societies, Tract Societies, Domestic Missionary Societies, and all the benevolent institutions, originating in the love of Christ, and suited to extend his holy kingdom on earth, are necessary, and even indispensable, to form that vast moral machinery, which is designed, in its combined operation, to enlighten, and bless, and save the world."

With regard to some of the objections made against missions to the heathen, the following paragraphs are extracted.

Some suppose, that the heathen do not need the Gospel as a means of salvation, and consequently that it is unnecessary to furnish them with Christian instruction. But are not the blessings Christianity confers in the present life, the richest blessings we enjoy, more to be prized than gold, yea than much fine gold? And would not these blessings be equally valuable to ignorant degraded Pagans? If the gospel with all its light and privileges and hopes would be no blessing to them, why should we value it, or support the preaching of it among ourselves?—Let the advocates of this objection be asked, if they are willing to exchange condition with the heathen; if they are willing to relinquish all the temporal blessings they enjoy in consequence of possessing the Gospel; if they are willing to exile themselves from all that is peculiar and cheering and elevating in Christian lands, and retire into the western wilderness, or plant themselves on distant heathen shores, and live in all the darkness, and miseries, and wretchedness, of Paganism?

But before it is admitted, that the heathen

do not need the blessings of Christianity, look at their condition in this life, and also at their prospects for the life to come.

Behold them enveloped in mental and moral darkness, almost destitute of the blessings of domestic and social life; living either in a state of savage barbarity, or under civil oppression and despotism. See them debased by the most horrid idolatries and shameless vices, tormented by the most distressing fears and consuming passions, submitting to the most painful penance and excruciating tortures, sunk in pollution and vassalage and crime and misery, amidst which an enlightened Christian would not think life desirable;—and then say, does not their present state call for our commiseration and charities, and demand that they be furnished with the blessings of the Gospel? What but Christianity would relieve their present sufferings, and raise them from the depths of their degradation? What so much promotes mental cultivation, furnishes such salutary principles upon which to establish social order, and civil government, and gives such powerful sanctions to equitable laws? What but Christianity has actually subverted pagan rites, subdued the selfishness and malignity of pagan hearts, and introduced the blessings of a refined civilization? The state of those, over whom science and the arts have exerted their highest influence without Christianity, has been a semi-barbarous state. Does not the *present* condition of the heathen evince, that they need the blessings of Christianity?

Look at their *prospects for the future world*. They are, even to them, gloomy prospects. Upon the future rests an awful uncertainty. Whether annihilation, or a mixed state of pleasure and pain, or a scene of unmingled misery, awaits them; whether they shall exist with the same conscious identity, or whether their departed spirits shall animate the brutal creation; whether they shall hold the same rank, or be elevated as gods, or degraded as devils;—they know not. But when their prospects for eternity are contemplated through the medium of the Gospel, they are still more dark and appalling;—for the Scriptures teach us, that they are under the dominion of those sinful propensities and unhallowed passions, which disqualify them for the enjoyment of a holy God, and the society of "the just made perfect;" that those, who practise their vices and abominations, cannot dwell "where nothing entereth, which defileth, or worketh abomination, or maketh a lie;"—that "no idolater hath any inheritance in the kingdom of Christ," and that "idolaters shall not inherit the kingdom of God."

Here let it be distinctly understood, that we do not say, nor do we in any sense admit, "that the heathens, merely from the circumstance that they are heathens," that is, that they are born in heathen lands, "are under the wrath and curse of God;" or that they will be punished with everlasting destruction from the presence of the Lord merely for not believing in a Saviour, of whom they have not, and could not have heard; but that the crimes and abominations, with which they are actually chargeable, expose them to endless misery; and, like those who perish from

under the light of the Gospel, they are liable to be punished for the guilt they have incurred; for sinning against the light they have enjoyed; for violating "the law written in their hearts."

If the heathen are perfectly innocent and holy, they cannot be exposed to future misery. But if they are guilty in the sight of God, and in a state of impenitence, and without excuse, why are they not as liable to hopeless perdition, as the impenitent under the light of the Gospel? It is the language of inspiration, "As many as have sinned without law shall also perish without law." And though it will be "more tolerable" for them in a future world, than for those who neglect the salvation of the Gospel, and die in impenitence under all its heavenly light, yet is it not infinitely desirable to prevent, if possible, their "perishing for lack of vision?" Do they not, in a candid survey, through the medium of revelation, of their prospects for the future life, need the light the Gospel emits, the transforming influence it imparts, the consolations it affords, the hopes it inspires, and the salvation it reveals and actually secures to all who yield to its renovating and sanctifying influence?

Some again, object to sending the Gospel to the Heathen, because they suppose it a visionary scheme, and that the Gospel will produce among Pagans no salutary effects.

It is admitted, that there are difficulties to be overcome in bringing Pagans under the influence of the Gospel. But these difficulties are no greater now, than they were in the days of the Apostles. They were, indeed, endowed with the gift of tongues, and enabled to speak in the different languages of those, whom they addressed. But missionaries now learn the languages of those, to whom they are sent; they translate the Scriptures into these languages; they preach in these languages, so that the Gentile nations hear, as on the day of Pentecost, "every one in his own language the wonderful works of God." The Apostles wrought miracles. But it was to prove their divine mission, and thus confirm their instructions, and not directly to renew and sanctify the heart. Men were not converted under their instructions by miracles. Missionaries at the present day exhibit an authentic record of these well attested miracles to confirm the truth of the same message. They present to the minds of the heathen, in an embodied form, a greater number of miracles, than the Apostles presented to the eye of any one community. The Apostles had the promise of the Saviour's presence, and of the influences of the Holy Spirit. Missionaries now have the same precious promises; for the Saviour said, "Lo I am with you *always, even to the end of the world.*" And the same power, which crowned with success the instructions of the Apostles, can crown with success the labors of modern missionaries. Faithful and devoted missionaries have, then, the same encouragement to expect success, as the first Christian missionaries, called Apostles, and sent forth by Christ himself.

They have, also, the same encouragement to expect success, as have ministers of the

Gospel in Christian lands. It requires no more power, nor an influence more immediately from heaven, to give saving efficacy to divine truth in Pagan, than it does in Christian lands; to give the highest success to missionaries abroad, than to ministers at home. All, who cordially receive Jesus Christ, in countries called Christian, as well as in those called Pagan, are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Is it objected, that no success attends the present mode of conducting Foreign Missions; that all the expenditures and labors and sufferings in this cause are now unsuccessful and useless? And are these things so? Is it altogether useless to establish so many schools in our Western wilderness, and among Pagans on the Eastern Continent, and in the Islands of the Sea; to place so many children and youth under literary, moral, and religious instruction;—to translate the Scriptures, or at least portions of them, into so many languages;—to circulate so much Christian knowledge by well written and well adapted tracts;—to preach the Gospel to so many, who never heard it before, and to prepare the way for the more general dissemination of useful knowledge, and especially the knowledge of "the true God and eternal life?" Is it accomplishing nothing, that, by the aid of Foreign Missions, the light of science and revelation is kindled, and shining forth in the darkest regions of Gentilism, and chasing away the midnight gloom, which brooded over the most degraded of our species;—that so many dreary spots, in the vast wilderness of moral darkness and death, are cleared, and the seed cast into the earth, and already vegetating to produce a rich and extended harvest?

But this is not all. Foreign Missions,—to the praise of divine grace be it spoken,—have not failed of the ultimate success desired. Not only have the ignorant been enlightened, savages civilized, and idolaters induced to cast their idols to the moles and to the bats;—but the thoughtless have been alarmed, those, who have slumbered during a long night of Paganism, have been awaked, and those, who were "perishing for lack of vision," have hopefully become enlightened and devout Christians. It is ascertained from authentic testimony, and has not been contradicted by those who have most examined the subject, and have the best opportunity of judging, that there are now FIFTY THOUSAND PROFESSED CHRISTIANS, who have been rescued from the darkness and superstitions of heathenism, and brought into Christian fellowship, by the labors of missionaries. Were those who have been gathered into Christian churches from the wastes of Paganism, apportioned among the ordained missionaries in the field, it would give them larger churches, than the average number in the churches in this country. And do the missionaries of the cross go into the very heart of the wilderness, and clear the soil, and sow the seed on ground, which had been unbroken for ages, and so speedily reap as rich a harvest, as is gathered by the majority of laborers, who cultivate the fields, which have been tilled

and fertilized for many generations;—and shall it be said, that they have accomplished nothing; that their labors and sacrifices have been utterly unsuccessful and useless? Is there not as much reason to advise, that the great majority of ministers in Christian countries abandon their posts and their office for want of success, as that the present system of Foreign Missions be abandoned, because the success of its efforts does not equal the highest wishes of a benevolent heart?

But what if the success of Foreign Missions were less, far less, than it now is;—what if those, whom we send to cultivate the wilderness, and repair the wastes of heathenism, saw no immediate success; would this be a reason, why we should neglect to obey the plain command of Christ, and to do all in our power, that the Gospel may be preached to every creature? How often did Jesus Christ and his Apostles proclaim the truth, and no spiritual resurrection follow, no recruits come to the standard, they had set up? How often do faithful ministers labor in the best cultivated and most promising parts of the vineyard, year after year, with little or no apparent success? And is it expected, that the missionaries in the vast wilderness of paganism will see a verdant landscape blooming at their feet, or a rich harvest rising up before them, as soon as the first blow is struck, and the noise of the axe is heard? The husbandman, on lands long cultivated and highly fertile, waits with patience, and labors with diligence and high expectation; until he receive the early and the latter rain. And shall not the missionary, in the midst of a deep forest, be allowed time to clear away the growth of a century, and break the ground, and scatter the seed, and nurture the rising plants, before you pronounce his labor unsuccessful and useless, because he has not gathered a matured and abundant harvest?

INDIANS IN THE UNITED STATES.

ACCOMPANYING a late Message of the President of the United States to Congress, is a Report of the Secretary of War, in which is the following estimate of the numbers of Indians within our states, and territories.

Names of the Tribes.	States or Territories in which located.	No. each Tribe.	No. state or ter.
St. John's Indians,	Maine,	300	956
Passamaquoddies,	do.	379	
Penobscots,	do.	277	
Marshpee,	Massachusetts,	320	750
Herring Pond,	do.	40	
Martha's Vineyard,	do.	340	
Troy,	do.	50	
Narragansett,	Rhode Island,		420
Mohegan,	Connecticut,	800	
Stonington,	do.	50	
Groton,	do.	50	
Senecas,	New York,	2,325	400
Tuscaroras,	do.	253	
Oneidas,	do.	1,096	
Onondagas,	do.	446	
Gayugas,	do.	90	
Stockbridge,	do.	273	
Brotherton,	do.	360	
St. Regis Indians,	do.	300	
			5,143

Names of the Tribes.	States or Territories in which located.	No. each Tribe.	No. state or ter.
Nottaways,	Virginia,		47
Catawbas,	South Carolina,		450
Wyandotts,	Ohio,	542	2,350
Shawnees,	do.	800	
Senecas,	do.	551	
Delawares,	do.	80	
Ottawas,	do.	377	
Wyandotts,	Michigan Terr.	37	28,316
Pottawattamies,	do.	106	
Chippewas and Ottawas, the former by far the most numerous,	do.	18,473	
Menomeenees,	do.	3,900	1,073
Winnebagoes,	do.	5,800	
Miamas, and Eel River Indians,	Indiana,		6,706
Menomeenees,	Illinois,	270	
Kaskaskias,	do.	36	
Sauks and Foxes,	do.	6,400	3,900
Potawattamies and Chippewas,	Indiana & Illinois,		
Creeks,	Georgia & Alaba.	20,000	
Cherokees,	Geo. Alab. & Ten.	9,000	5,000
Choctaws,	Mississi. & Alaba.	21,000	
Chickasaws,	Mississippi,	3,625	
Seminoles, and other remnants of tribes,	Florida Territory,		1,313
Biloxie,	Louisiana,	55	
Apolashe,	do.	45	
Pascagoula,	do.	111	
Addees,	do.	27	
Yaltasse,	do.	36	
Coshattees,	do.	180	
Caddow,	do.	450	
Delawares,	do.	51	
Choctaws,	do.	178	
Shawnees,	do.	110	
Natchitoches,	do.	25	
Quapaws,	do.	8	
Piankeshaws,	do.	27	
Delawares,	Missouri,	1,800	
Kickapoos,	do.	2,200	
Shawnees,	do.	1,383	
Weas,	do.	327	
Ihoways,	do.	1,100	
Osages,	Misso. & Ark. Ter.	5,200	
Piankeshaws,	do.	207	
Cherokees,	Arkansas Territo.	6,000	
Quapaws,	do.	700	
Choctaws,	do.		18,917

RECAPITULATION.

Maine,	956
Massachusetts,	750
Rhode Island,	420
Connecticut,	400
New-York,	5,143
Virginia,	47
South Carolina,	450
Ohio,	2,350
Michigan Territory,	28,316
Indiana, } Illinois, }	11,579
Georgia, } Alabama, } Tennessee, }	53,625
Mississippi,	
Florida Territory,	5,000
Louisiana,	1,313
Missouri,	
Arkansas Territory,	18,917
Total,	129,266

The amount of territory belonging to these tribes, is estimated at about 77,000,000 of acres.

THE INDIANS SUSCEPTIBLE OF IMPROVEMENT.

The Conclusion of the "Memoir of Catharine Brown."

SUCH was Catharine Brown, the converted Cherokee. Such, too, were the changes wrought in her, through the blessing of Almighty God on the labors of missionaries. They, and only they, as the instruments of divine grace, had the formation of her Christian character; and that character, excellent and lovely as it was, resulted from the nature of their instructions. Her expansion of mind, her enlargement of views, her elevated affections, her untiring benevolence, are all to be traced, under God, to her intercourse with them. The glory belongs to God; but the instrumental agency, the effective labor, the subordinate success, were theirs.

In her history, we see how much can be made of the Indian character. Catharine was an Indian. She might have said, as her brother did to thousands, while passing through these States, "Aboriginal blood flows through my veins." True, it was not unmixed; but the same may be affirmed of many others of her people. Her parentage, her early circumstances and education, with a few unimportant exceptions, were like those of the Cherokees generally. She dwelt in the same wilderness, was conversant with the same society, was actuated by the same fears, and hopes, and expectations, and naturally possessed the same traits of character. Yet what did she become! How agreeable as an associate, how affectionate as a friend, how exemplary as a member of the domestic and social circle and of the Christian church, how blameless and lovely in all the walks of life! Her Christian character was esteemed by all who knew her, while she lived, and will bear the strictest scrutiny, now she is dead. To such an excellence may the Indian character attain; for, to such an excellence did it actually attain in her.

And why may it not arrive at the same excellence, in other Indians? Are there no other minds among them as susceptible of discipline and culture? no other spirits, that, in the plastic hands of the Divine Agent, can receive as beautiful a conformation? Are there not dispositions as gentle, hearts as full of feeling, minds as lively and strong? And cannot such minds be so fashioned and adorned, that heavenly grace shall beam as charmingly from them, as it did from hers?

The supposition, that she possessed mental and moral capabilities, which are rare among her people, while it adds nothing to our respect for her, does injustice to her nation. In personal attraction, and in universal propriety of manner, she was, undoubtedly, much distinguished. But, in amiableness of disposition, in quickness of apprehension, in intellectual vigor, it is believed there are hundreds of Cherokee youth, who are scarcely less favored.

Catharine was not the only convert from her people. There have been others, both among the old and the young, in whom similar transformations have been wrought. Her brother John was an instance. Her aged

and venerable parents, who are much and justly respected by all who know them, are instances. Others still might be named, were it not probable that these pages will fall under their notice. More than fifty Cherokees were added to the church, the first year after the decease of Catharine, the great proportion of whom adorn their profession in a manner resembling what we admire in her.

It is hardly possible, indeed, that any of these converts should become so well known to our community, as she was. Circumstances have changed. The novelty of Indian missions is gone. The multiplication of converts diminishes our curiosity respecting individuals. But excellence and worth of character are none the less real for being unnoticed and unknown.

Here, then, we find encouragement. The success of past efforts has been rich in its nature, and animating in its amount; and the same kind of instruments, increased in number, are still employed, and employed, too, upon similar materials. The course of divine grace, moreover, is, in some sense, uniform, like the course of nature; so that what Almighty God has done, in past time, is an earnest and a pledge (circumstances being the same,) of what he will do, in time to come. Upon these accounts, among others, we may cherish raised expectations. Should the enterprise, which has been commenced so auspiciously, be prosecuted with prudence, zeal, and in the fear of God, we shall not be extravagant if we look for the general prevalence of pure religion among a people, in the midst of whom, at the breaking up of their long night of paganism, this interesting female shone as a morning star.

The present is emphatically the time for vigorous Christian effort. Probably it is the only time when great success is possible. Various unpropitious causes press heavily upon the poor Indians; and it is believed, that nothing will save them from extinction, as a people, but the general prevalence of true religion. All things else will be vain without this.

The position, that civilization must precede Christianity, is so unsupported by facts, is so opposed to all experience, that one would think it could hardly be advanced by enlightened philosophers, or be received by rational Christians. What is civilization? In Pagan and Mohammedan countries, it is, it ever has been, a state of society, where moral excellence is little known, and domestic and social happiness little enjoyed; where man is a lordly tyrant, and woman is a slave. True civilization is found only in Christian countries; and no where, but as the result of Christianity; of Christianity, too, planted, in the first instance, by missionary enterprise.

Bring this religion to act strongly upon the Indians. Give them the full enjoyment of Christian ordinances. Then their 'winter will be past, the rain will be over and gone.' Agriculture, art, science, legislation, and literature, the germs of which already appear, will grow in rich luxuriance, and the Indian character will be respected by the nations of the earth.

Let the life of Catharine Brown operate as

an appeal to the benevolence of the Christian community. Though dead, she speaks: and oh, let her voice fall with persuasive and irresistible eloquence upon every ear.

Shall her people, of whom, by the purifying and ennobling influences of the Gospel, so much can be made, be abandoned to ignorance and wo? Shall beings, who are capable of knowing God, of understanding the grand economy of his grace, of enjoying the imperishable blessings of his salvation, be shut out eternally from such wisdom, and debarred for ever from such enjoyment?

Are they not susceptible of whatever is useful, and beautiful, and even sublime, in character? Can they not appreciate, and will they not use, the means of Christian civilization, if placed within their reach?

And may we not expect an abundant reward? Nay, have we not already been amply rewarded? To say nothing of the impulse given to the intellect, the industry, and the enterprise, of the nation, to which the subject of this memoir belonged; or of their accelerated progress in legislation and government; or of the amelioration in the habits and manners of their domestic and social life; or of the rudiments of learning imparted to a multitude of children and youth; or of the amount of sacred truth, the only means of conversion and sanctification, instilled into their minds; or of an inheritance in the heavens secured to many souls:—to say nothing of all this. Were not the holy life and triumphant death of Catharine Brown, an ample remuneration for all the labors and expenditures of the mission to her tribe?

Say, ye missionaries of the cross, should ye repent of your self-denying toils, if this had proved your only reward? Say, ye churches of the Redeemer, would ye recal her sainted spirit from the skies, if what ye have expended for her nation could be refunded? A thousand worlds would not be worth what you have, through the grace of God, secured to her, as is humbly believed, in the regions of the blessed. And when ye, also, stand on the heights of the Zion above, and behold her ransomed spirit "filled with all the fulness of God," and exulting amid the hosts of heaven, will ye have any regrets for the sacrifices it cost you to send the Gospel to her people?

O let sloth be driven away; let the grasp of avarice be loosed; let benevolence assume the dominion; let a spirit of enterprise be kindled; let the messengers of salvation be quickly sent to every tribe that roams the western wilds.

Then "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

THE ABBÉ DUBOIS AGAINST TRANSLATIONS IN INDIA.

In our last volume, p. 369, we quoted the results of an answer, by the Rev. Henry Townley, a Protestant missionary in Bengal, to an attack on missions to the Heathen, by the

Abbé J. A. Dubois, lately a Catholic missionary in the Western part of India. Since that time, another answer to the Abbé has been sent to us from Calcutta. It is contained in the "Friend of India," a quarterly publication; and is probably from the pen of some one connected with the Serampore mission.

In our present number, we shall review these Answers, so far as they relate to the versions of the Scriptures which have been produced in India; making, as we proceed, such general remarks, as shall seem necessary to a fair view of the subject.

The Abbé Dubois is by no means alone in the opinion, that *imperfect* translations of the Scriptures ought never to be circulated among the heathen. There are many, who think that money expended in printing and distributing such translations would be very unwisely employed.

Upon this opinion we remark, that, in its full latitude, it is erroneous. A version may, indeed, be so unfaithfully executed, as necessarily to inculcate pernicious doctrines; in which case it would be no less improper to give it circulation, than it would be to employ a missionary, who preached such doctrines. Or, it may give a very partial and distorted view of the Christian religion; and then it ought not to be patronized. But a version may be defective, in various degrees; it may be imperfect as to style and manner, and may exhibit not a few instances where the renderings of words and phrases fall short of the force and meaning of the original; and yet may be fitted to do incalculable good to large portions of our benighted world.

In proof of this we instance the *Septuagint*, or Greek translation of the Old Testament. This version, as all allow, contains many imperfections. Yet, for ages, this was actually one of the most powerful moral lights in the world. Long before the coming of Christ, and long afterwards, the *Septuagint* was in common use among the pious, wherever the Greek language was understood.

The Apostles quoted from it in their writings, more frequently than from the original text. Among the Christians of the three first centuries, to whom the Greek language was vernacular, it was the only medium of access to the lessons of instruction contained in the Old Testament. How much it was the means of enlightening, sustaining, purifying, and animating the church of God, cannot be described, or conceived.

Another strong proof of our position may be found in the early English versions. Wickliff completed his translation of the New Testament in 1360. In this it would be easy to point out hundreds of passages, in which the sense of the original is not accurately given. He appears, indeed, not to have made it from the Greek, but from the Latin Vulgate. But it was eagerly and extensively read by persons of all ranks, and, notwithstanding its defects, was a powerful means of opening the eyes of men to the errors and corruptions of papacy, and procured for its author the glory of being denominated in the annals of the Church, the "Morning Star of the Reformation."

Another instance in point, is the translation of Tindal and Coverdale, made in the reign of Henry VIII, more than a century and a half after the version of Wickliff appeared. This version had its full share of imperfections. But the history of those times shews, that it was instrumental of incalculable good. Nor was evil apprehended from it by any, except by the enemies of truth. From its circulation resulted a great increase of knowledge and piety in the English nation.

Other translations of the Scriptures into our own language, which, owing to various causes, were far from being accurate, might be noticed. But neither do our limits permit, nor does the subject require, such a notice. Notwithstanding their defects, they proved "living fountains" to thousands of souls; and, had we now no better version, Chris-

tian charity would be well employed in scattering them over the land.

The fact, then, that a version of the Scriptures is, simply, *imperfect*, is, in itself, no reason why it should not be patronized by Bible Societies. It may have many imperfections, and yet they may act with great wisdom and benevolence, in circulating it.

But we remark further, that *the first versions of the Bible into any language, must, almost necessarily, be imperfect*. To a mind, which has been at all directed to the subject, this must be too obvious to require illustration. The nature of the case would lead us to believe, and facts abundantly prove, that repeated editions, and revisions, and we may add versions too, are necessary to secure an accurate translation into a language. "Every first version of such a book as the Bible," says Mr. Ward, "in any language, will require, in future editions, many improvements, and all the aids possible to carry those versions to perfection."

If this be true, then should it appear, that the versions of the Scriptures made in India are imperfect, it would be no more than what we ought to expect, because they have all been made within a few years. They must, of course, have various degrees of excellence, some greater, some less. But that any of them, at so early a period, should be found entirely accurate, is not to be expected.

These general views will help us to form an estimate of the value to be attached to the Abbé Dubois' decisions upon the Indian versions. It will be found, we think, that they are not of great worth.

He censures those versions in the following strain:

If one of the many proofs of our holy books being of divine origin be derived from their intrinsical worth, from their noble, inimitable, and majestic simplicity, there is, alas! on the other hand, but too much reason to fear, that the Hindoos will form a directly opposite judgment on the subject, when they behold the ludicrous, vulgar, and almost unintelligible style of the versions at present

circulated among them; and that even the most reasonable and best disposed, in beholding our Holy Scriptures under such a contemptible shape, so far from looking upon them as the word of God, will, on the contrary, be strongly impelled to consider them as forgeries of some obscure, ignorant, and illiterate individual, and of course a downright imposture. *p.* 210.

Again, at *p.* 37, he thus speaks:

Since writing these pages, I have learned with some surprise, that the missionaries at Serampore have surpassed the most sanguine expectations of the public, by translating the Scriptures, within the short period of nine or ten years, into no less than twenty-four Asiatic languages. This brilliant success has not in the least dazzled me, nor altered my opinion or diminished my skepticism, on the entire inadequacy of such means to enlighten the pagans, and gain them over to Christianity; and I would not certainly dare to warrant, that these twenty *spurious versions*, with *some of which* I am acquainted, will, after the lapse of the same number of years, have operated the conversion of twenty-four pagans, &c.

The Abbé, then, regards the versions, which are at present distributed in India, as being, in respect to style, "ludicrous, vulgar, and almost unintelligible;" and as exhibiting the Holy Scriptures "under such a contemptible shape," that the natives will "be strongly impelled to consider them as forgeries of some obscure, ignorant, and illiterate individual, and of course a downright imposture." The Serampore versions he denominates "spurious."

That these charges do not come from an impartial, dispassionate judge, must be obvious to every reader. We shall proceed to inquire whether he is, in other respects, competent to fill the responsible office, which he has assumed.

In the first place, a large majority of the versions, which he thus condemns, he never read, and is incapable of reading, for he understands not the languages into which they are translated. Of the twenty versions of the New Testament, made at Serampore, he *professes* to be acquainted with only "*some*;" and we shall have occasion to show, in the progress of this article, that he was probably under a mistake, even

here,—that there is reason to believe he was acquainted with *not one* of those versions. Mr. Townley, and the writers in the *Friend of India*, deny that he is distinguished as an oriental scholar. An extensive acquaintance with the languages of India, is an achievement which, they affirm, has not fallen to the lot of the Abbé Dubois. And we think the proofs of this, which appear in the controversy, are ample and satisfactory.

After the statement of this fact, there is a paragraph in Mr. Townley's work, which is too much to our purpose not to be quoted:

There must be a great deal of delusion hovering over the mind of that individual, who supposes that, because the Abbé has been many years in India, he is therefore competent to give an opinion respecting all the versions which have been made, or are making, in Hindostan. If an Englishman had lived many years in France, when he came back to England would any one think of saying,—Sir, you are just returned from the continent; do tell me whether the Russian version of the Scriptures printing at St. Petersburg, and the Danish version printing at Copenhagen, and the Swedish version printing at Stockholm, are good versions or not: on the contrary, if he who had resided in France were to offer his opinion, it would be received with doubt and hesitation, and many preliminary questions would be asked, such as,—Do you know the Russian, Danish, and Swedish languages? What reputation have you for the extent of your skill in these several tongues? and, above all, have you actually read the versions in question? *p.* 38, 39.

But the unsuitableness of the Abbé to judge in this case, does not appear simply in the fact, that he judges without knowledge, and condemns without a hearing. The avowed principles, upon which he forms his judgments, are radically defective. His *principles of interpretation*, to be observed in translations of the Scriptures designed for India, are thus stated by himself.

A translation of the Holy Scriptures, in order to awaken the curiosity, and fix the attention of the learned Hindoo, at least as a literary production, ought to be on a level with the Indian performances of the same kind among them, and be composed in fine poetry, a flowery style, and a high stream of eloquence, this being universally the mode in which all Indian performances of any worth are written. *p.* 41.

On these principles, a *literal* version of the Scriptures could never be obtained; and the Abbé, if true to his principles, would condemn every such version; because, from the nature of the case, it would not be "composed in fine poetry, a flowery style, and a high stream of eloquence." Such a man, even if he knew all the languages of India, and had examined all the translations which are the glory of missionary efforts in that part of the world, would not be suitable for a judge upon the merits of those translations.

Mr. Townley brings another charge against the Abbé, which we believe to be just, and which detracts still further from the value of his opinions.

The Abbé, as appears by the part he acts, maintains the principle, that a version of the Scriptures is not to be borne with, unless it start into existence in a state of perfection, or, to say the least, of very great and almost unexceptionable accuracy. The reader will notice that he shews no mercy whatsoever to a version, on the ground that it is but in its early stages of existence, and consequently attended by the necessary infirmities of infancy. *p.* 41.

Thus wanting in knowledge, thus unsound in principle, the Abbé Dubois, in the face of Christendom, ventures to denounce the whole body of Indian versions as spurious and worthless!

(To be continued.)

American Board of Missions.

PALESTINE MISSION.

THE Catholics in Palestine violently oppose the efforts made to circulate the Scriptures. In July last, an anathema was issued, by the most influential of the Catholic Patriarchs of that country, against those who should distribute them. Next came letters from the Propaganda at Rome, expressing strong disapprobation, that an old Catholic college had been let, for five years, to "the Bible-men." This was the one hired by Mr. Way, of which mention has been made in the *Herald*. Last of all came a Firman from the Grand Seignior at Constantinople, forbidding the sale of Bibles, &c. in his dominions. The missionaries are quite sure, that this was obtained

wholly through Catholic influence. At first, it alarmed them very much. They were fearful that it would put a stop, for some time, to the distribution of the Scriptures. But, since they have seen how the local authorities seem to understand it, and especially since they have remarked with what apathy the Turks regard it, their hopes have revived, and they have strong expectations of soon proceeding in their work as usual. Their greatest, we might almost say, their only, apprehensions, are from the adherents of the Pope of Rome.—It is obvious to remark, that the Protestant missionaries in Palestine must have exerted no little influence on the side of truth and piety, before so much hostility in the enemies of both, could have been excited by their Christian exertions.

Mr. Fisk's health, during the warm months of the last summer, was feeble. He had not recovered from the effects of the fever, with which he was afflicted at Jerusalem. It may be hoped, however, that a kind Providence spared his life till the autumn, in which case, being relieved from the debilitating influence of extreme heat, he would be likely to recover strength.

The other missionaries were all well, at the latest dates, and were earnestly desirous of more laborers. They particularly specify two married missionaries, in order that the stations of Beyroot and Jerusalem may be properly occupied—two unmarried missionaries, whose duty it shall be to travel—and a physician, of whose probable usefulness the missionaries have raised expectations. For their views at length, see *p.* 13.

AUXILIARY SOCIETIES.

FROM the statement of the Treasurer of the Auxiliary Society of Boston and vicinity, it appears, that from the formation of the Society in 1812, to the close of the year 1824, the following sums have been paid into the Treasury of the Parent Institution, the contingent expenses of annual meetings, &c. having been previously deducted: viz.

In the year 1812,	\$1,175 99
1813,	1,223 72
1814,	538 61
1815,	371 19
1816,	583 75
1817,	431 47
1818,	394 14
1819,	509 16
1820,	235 29
1821,	2,195 96
1822,	1,020 36
1823,	1,869 30
1824,	1,226 79

Total, 11,775 73

The receipts of 1821 and 1823 exceeded those of the other years on account of the influence of some public meetings, at which addresses were made by several gentlemen, some of them well acquainted with the state of missions in India.

It must not be supposed that the whole, or even the greater part of the donations to the Parent Board, from persons residing in Boston, have heretofore passed through the Treasury of this Society, though it is hoped that hereafter the principal part of such payments will go through this channel. In the year ending Aug. 31, 1819, the Board received from friends of missions in Boston, (including a very small amount paid to this Society by persons residing in the vicinity,) \$1,801 73
 In the year ending Aug. 31, 1820, 2,203 38
 In the year ending Aug. 31, 1821, 6,579 21
 In the year ending Aug. 31, 1822, 3,490 85
 In the year ending Aug. 31, 1823, 4,909 34
 In the year ending Aug. 31, 1824, 4,009 99
 In the four last months of 1824, 661 77

In addition to the above, the Board received from persons residing in Boston, towards the support of a Printing Establishment in Western Asia, the following sums; viz.

In the year 1821,	\$990 00
In the year 1822,	1,550 00
In the year 1823,	3,140 00
In the year 1824,	1,585 00

These sums made a part of a subscription of \$3,000 a year for the support of the Printing Establishment. Several of the subscribers reside in New-York and in other places.

CORRECTION:—The Society, which, at p. 60 of our last number, was called "The Auxiliary Society of the Worcester North (Clerical) Association," should have been called "*The Auxiliary Society of Worcester North Vicinity.*" Capt. Joseph Farwell, of Fitchburg, should have been mentioned as Auditor.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS.—*Plymouth Co.* Middleborough, 1st par. Gent. Asso. Rev. William Eaton, Pres. Gen. Abiel Washburn, V. Pres. Zachariah Eddy, Esq. Sec. Hon. Wilkes Wood, Treas. 12 Collectors.—Lad. Asso. Mrs. William Eaton, Pres. Mrs. William Bourne, V. Pres. Mrs. Nathaniel Eddy, Sec. Mrs. Horatio G. Wood, Treas. 13 Collectors. Formed Jan. 28.

Middleborough and Taunton Precinct. Gent. Asso. Rev. John Shaw, Pres. Zattu Pickens, V. Pres. Dea. Benjamin Richmond, Sec. Dea. Caleb Bassett, Treas. 6 Coll.—Lad. Asso. Mrs. John Shaw, Pres. Mrs. Gideon Williams, V. Pres. Mrs. Benjamin Richmond, Sec. Mrs. Apollos Padleford, Treas. 7 Coll. Formed Jan. 31.

Wareham. Gent. Asso. Rev. Daniel Hemenway, Pres. Doctor Peter Mackie, V. Pres. Ebenezer Crocker, Sec. Prince Burgess, 2nd. Treas. 8 Coll.—Lad. Asso. Mrs. D. Hemenway, Pres. Mrs. Prince Burgess, 2d. V. Pres. Mrs. Isaac Fobes, Sec. Mrs. Peter Mackie, Treas. 6 Coll. Formed Feb. 9.

Rochester, 1st par. Gent. Asso. Dea. Elijah Dexter, Pres. Capt. Stephen Hammond, V. Pres. Thomas E. Gage, Sec. Isaac Thomson, Treas. 3 Coll.—Lad. Asso. Mrs. Oliver Cobb, Pres. Mrs. Charles Holmes, V. Pres. Miss Hope Haskell, Sec. Miss Patty Haskell, Treas. 6 Coll.

2d par. (Mattapoisett.) Gent. Asso. Gideon Barstow, Esq. Pres. John A. Le Baron, V. Pres. Amittai

B. Hammond, Sec. Dea. Nathan Cannon, Treas. 4 Coll. Formed Feb. 15.

4th par. (Supigan Harbor.) Gent. Asso. Rev. Oliver Cobb, Pres. Dea. John Colman, V. Pres. Alfred Kendrick, Sec. Dea. Timothy Hiller, Treas. 5 Coll.—Lad. Asso. Mrs. Oliver Cobb, Pres. Mrs. John Colman, V. Pres. Miss Sophia Cobb, Sec. Mrs. Alfred Kendrick, Treas. 6 Coll. Formed Feb. 17.

Bristol Co. Berkley. Gent. Asso. Rev. Thomas Andros, Pres. Dea. George Sanford, V. Pres. Barzilai Crane, Esq. Sec. Asahel Hathaway, Treas. 7 Coll. Formed Feb. 4.

Berkshire Co. Lenox. Gent. Asso. Rev. Samuel Shepard, D. D. Pres. Hon. Wm. Walker, V. Pres. Dea. Charles Mattoon, Sec. James W. Robbins, Esq. Treas. 7 Coll.—Lad. Asso. Mrs. Daniel Williams, Pres. Mrs. Lucy Post, V. Pres. Miss Temperance Gates, Sec. Miss Abigail Walker, Treas. 7 Coll. Formed Jan. 18.*

Lee. Gent. Asso. Rev. Alvan Hyde, D. D. Pres. Dea. David Ingersol, V. Pres. Wm. Porter, Esq. Sec. John B. Perry, Esq. Treas. 9 Coll.—Lad. Asso. Mrs. Alvan Hyde, Pres. Mrs. David Ingersol, V. Pres. Mrs. John B. Perry, Sec. Mrs. Walter Laffin, Treas. 9 Coll. Formed Jan. 19.

MAINE.—*Kennebec Co.* Vassalboro'. Gent. Asso. Rev. Thomas Adams, Pres. Wm. Parsons, Esq. V. Pres. Theodore S. Brown, Esq. Sec. Rev. Thomas Adams, Treas. 4 coll.—Lad. Asso. Mrs. Thomas Adams, Pres. Mrs. Abiel P. Folansby, V. Pres. Miss Caroline Getchell, Sec. Mrs. Thomas Adams, Treas. 4 coll. Formed Jan. 15.

Winslow. Gent. Asso. Wm. Swan, Esq. Pres. Peter Talbot, Esq. V. Pres. Francis Swan, Esq. Sec. Frederic Paine, Esq. Treas. 4 coll. Formed Jan. 17.

Hallowell. Gent. Asso. Rev. Eliphalet Gillet, D. D. Pres. Doct. Amos Nourse, V. Pres. Charles Dummer, Esq. Sec. Benjamin Wales, Esq. Treas. 4 coll. Formed Jan. 24.—Lad. Asso. Mrs. Eliphalet Gillet, Pres. Mrs. Nathan Moody, V. Pres. Miss Harriet Dummer, Sec. Mrs. Peleg Sprague, Treas. 4 coll. Formed Jan. 24.

Augusta. Gent. Asso. Rev. Benjamin Tappan, Pres. Dea. John Eveleth, V. Pres. Doct. E. S. Tappan, Sec. Mr. Thomas W. Smith, Treas. Formed Jan. 24.—Lad. Asso. Mrs. Benjamin Tappan, Pres. Mrs. Charles Williams, V. Pres. Mrs. Theodore Bridge, Sec. Mrs. Eliza P. Vose, Treas. 6 coll. Formed Jan. 25.

Winthrop. Gent. Asso. Rev. David Thurston, Pres. Doct. Peleg Benson, V. Pres. Thomas I. Lee, Esq. Sec. Mr. Dean Howard, Treas. 5 coll.—Lad. Asso. Mrs. David Thurston, Pres. Mrs. Amos Barret, V. President, Mrs. Daniel Carr, Sec. Mrs. John May, Treas. 5 coll. Formed Jan. 26.

Somerset Co. Bloomfield. Lad. Asso. Mrs. Fifield Holt, Pres. Mrs. John Kimball, V. Pres. Mrs. James Bowen, Sec. Mrs. Isaac Farrar, Treas. 3 coll. Formed Jan. 17.

Norridgewock. Gent. Asso. Rev. Isaac Peet, Pres. Dea. Ezekiel Heald, V. Pres. James Dinsmore, Esq. Sec. Calvin Selden, Esq. Treas. 3 coll.—Lad. Asso. Mrs. Josiah Peet, Pres. Mrs. Wm. Sylvester, V. Pres. Miss Catharine S. Lyman, Sec. Mrs. Calvin Selden, Treas. 4 coll. Formed Jan. 19.

Cumberland Co. Pownal. Gent. Asso. Rev. Perez Chapin, Pres. Dea. Josiah Lovel, V. Pres. Mr. John Noyes, Sec. Capt. Ebenezer True, Treas. 3 coll.—Lad. Asso. Mrs. Perez Chapin, Pres. Mrs. Benjamin Soule, V. Pres. Miss Ann Blackstone, Sec. Mrs. Bela True, Treas. 4 coll. Formed Jan. 30.

Minot. Gent. Asso. Dea. Chandler Freeman, Pres. Dea. Isaac Allen, V. Pres. Rev. Elijah Jones, Sec. Maj. Godfrey Grosvenor, Treas. 4 coll.—Lad. Asso. Mrs. Elijah Jones, Pres. and Treas. Mrs. David Noyes, V. Pres. Miss Ann Tappan, Sec. 4 coll. Formed Feb. 4.

* We have been requested by one of the agents of the Board, to publish in this place the amount subscribed in Lenox and Lee, together with the number of subscribers in each place. Our maxim is, however, to pursue a uniform course with respect to all Associations; and to publish these things in regard to all, would occupy more room than it would be expedient to devote to that purpose, especially as, in due time, the amount of subscriptions to the several Associations will naturally appear in the list of donations.

New Gloucester. Gent. Asso. Rev. Elisha Moseley, Pres. Dea. Sylvanus Cobb, V. Pres. Capt. Peleg C. Haskell, Sec. Mr. Ebenezer Collins, Treas. 4 coll.—Lad. Asso. Mrs. Wm. Stockman, Pres. Mrs. Freedom Keith, V. Pres. Miss Betsey Collins, Sec. Miss Hannah Foxcroft, Treas. 4 coll. Formed Feb. 6.

Standish. Gent. Asso. Rev. Daniel Marrett, Pres. Capt. Uriah Paine, V. Pres. Wm. Thompson, Esq. Sec. Capt. Andrew Bradbury, Treas. 3 coll.—Lad. Asso. Mrs. Daniel Marrett, Pres. Mrs. Nehemiah Cram, V. Pres. Miss Phebe Davis, Sec. Mrs. Daniel Marrett, jun. Treas. 3 coll. Formed Feb. 11.

Gorham. Gent. Asso. Rev. Thaddeus Pomeroy, Pres. Rev. Reuben Nason, V. Pres. Josiah Pierce, Esq. Sec. Mr. Thomas S. Robie, Treas. 5 coll. Formed Feb. 13.—Lad. Asso. formed, but officers not known.

York Co. Buxton. Gent. Asso. Rev. Levi Loring, Pres. David Smith, Esq. V. Pres. Capt. Robert Wentworth, Sec. Maj. Samuel Hill, Treas. 3 coll. Formed Feb. 15.—Lad. Asso. Mrs. Royal Brewster, Pres. Mrs. Joseph Woodman, V. Pres. Miss Frances G. Brewster, Sec. Mrs. Ebenezer Wentworth, Treas. 4 coll. Formed Feb. 16.

NEW HAMPSHIRE.—Hillsborough Co. Bedford. Gent. Asso. Dea. Phineas Aikin, Pres. Dea. John French, V. Pres. Samuel Chandler, Esq. Sec. Dea. Wm. Moore, Treas. 12 Coll. Formed Feb. 7.—Lad. Asso. prev. formed.

Goffstown. Gent. Asso. Rev. Benjamin H. Pit-

man, Pres. Mr. George Poor, V. Pres. Jonathan Aikin, Esq. Sec. Dea. John Stevens, Treas. 4 Coll.—Lad. Asso. Mrs. B. H. Pitman, Pres. Mrs. Jonathan Aikin, V. Pres. Mrs. Caleb Little, Sec. Mrs. Samuel Morrison, Treas. 4 Coll. Formed Feb. 15.

Amherst. Gent. Asso. Edmund Parker, Esq. Pres. Mr. Richard Boylston, V. Pres. Rev. Nathan Lord, Sec. Dea. A. Elliot, Treas. 10 Coll.—Lad. Asso. Mrs. Elizabeth Appleton, Pres. Mrs. Wm. Fisk, V. Pres. Mrs. Nathan Lord, Sec. Miss Nancy Wakefield, Treas. 8 Coll. Formed Feb. 17.

CONNECTICUT.—New Haven Co. Meriden. Gent. Asso. Rev. Charles J. Hinsdale, Pres. Doctor Isaac I. Hough, V. Pres. Levi Yale, Sec. Elisha A. Cowles, Treas. 6 Coll.—Lad. Asso. Mrs. Benjamin Hart, Pres. Mrs. Benjamin Curtis, V. Pres. Mrs. C. J. Hinsdale, Sec. Mrs. Benajah Andrews, Treas. 6 Coll. Formed, Jan. 25.

North Guilford. (Ecc. Soc.) Gent. Asso. Rev. Zolva Whitmore, Pres. David Chittenden, V. Pres. Thomas R. Bray, Esq. Sec. Benjamin Baldwin, Treas. 4 Coll.—Lad. Asso. Mrs. Z. Whitmore, Pres. Mrs. T. R. Bray, V. Pres. Miss Alethe Rossiter, Sec. Miss Sally Chittenden, Treas. 4 Coll. Formed Jan. 28.

North Bristol. (Ecc. Soc.) Gent. Asso. Rev. John Ely, Pres. Noah Benton, V. Pres. Bela Munger, Sec. Joel Munger, Esq. Treas. 5 Coll. Formed Feb. 5.

Donations

FROM JANUARY 21ST. TO FEBRUARY 20TH, INCLUSIVE.

The first of the following divisions includes those Auxiliary Societies, which are known to be modelled on the plan given in the *Missionary Herald*, Vol. xix, p. 386, or on some plan which is strongly analogous to that. The remaining divisions contain the donations from all other Societies, and from individuals. For the reasons for this arrangement, see p. 30. *Gent.* stands for Gentlemen's Association; *La.* for Ladies' Association.

I. AUXILIARY SOCIETIES.

Antrim and vic. N. H. Aux. so. Dea. E. Burnham, Tr.	
Greenfield, Asso.	\$2 00
Boston and vic. Ms. Aux. so. Mr. C. Stoddard, Tr.	
Coll. after ann. sermon,	\$188 47
Old South, Gent. (of which \$150 to constitute the Rev. BENJAMIN B. WISNER and the Rev. WILLIAM JENKS of Boston, and the Rev. ROBERT HALL of Leicester, Eng. Honorary Members of the Board,)	547 00
La.	172 00
Park-street, Gent. (of which for Edward Henry Cobb in Ceylon, 20; for Thomas Scott, Joseph C. Stiles, Isaac Proctor and John C. Proctor in Ceylon, 48; and for Gardiner Greene at Mayhew, 30;)	943 69
La.	116 30
Union, Gent. (of which for Joseph S. Ropes in Ceylon, 40; for John Salisbury Tappan in Ceylon, 12; for Mary Reed at Mayhew, 30; for Hannah Franklin Bradshaw at Mayhew, 30;)	785 00
La.	100 00—2,852 46
Hartford co. Ct. Aux. so. J. R. Woodbridge, Esq. Tr.	
Andover, Fem. liberal so.	5 50
Mon. con.	4 10
East Windsor, (1st so.) mon. con.	15 00
E. Wolcott, Esq.	40 00
Rev. T. Robbins,	5 00
Enfield, Mon. con.	8 22
Miss M. Rudd, for Sandw. Isl. miss.	5 00
Farmington, By E. Perry, agent,	20 00
Glastenbury, Dea. J. Hollister,	5 00
Hartford, Two fem. friends,	3 00
Northington, Rev. B. Kellogg, for Bela Kellogg in Ceylon,	12 00
West Suffield, Gent.	9 31
La.	9 02—141 15

Litchfield co. Ct. Aux. so. Mr. F. Deming, Tr.	1,400 00
Northampton and neighb. towns, Ms. Aux. so. Dea. E. S. Phelps, Tr.	
Chesterfield, Gent.	2 00
South Hadley, Mon. con.	8 27
Williamsburg, Gent.	5 00
Worthington, Gent.	7 00—22 27
Palestine miss. so. Dr. E. Alden, Tr.	
Abington, 2d par.	6 50
3d par. Fem. benev. so.	15 00
North Bridgewater,	2 00
Randolph, 1st par.	48 26
2d par. Mon. con.	4 00
Av. of Mrs. Dexter's memoirs,	13 00—88 76
Worcester, North vic. Ms. Aux. so. Mr. A. Downe, Tr.	
Ashby, Gent.	26 16
La.	30 35
Athol, Gent.	22 50
Fitchburg, Gent.	35 79
La. (of which to constitute the Rev. RUFUS A. PUTNAM an Honorary Member of the Board, 50;)	58 81
Mr. A. Downe, for Abel Downe at Mayhew,	15 00
Harvard, Gent.	30 00
La.	30 43
Phillipston, Gent.	27 89
Princeton, Gent.	70 24
La.	46 48
Royalston, Gent.	34 31
La.	27 41
Westminster, Gent.	49 30
La.	48 98
Winchendon, Gent.	64 35
La.	48 56
	666 56
Deduct expenses, 26; c. notes, 9;.....	35 00—631 56

Total from the above Auxiliary Societies,.....\$5,138 0

II. VARIOUS COLLECTIONS AND DONATIONS.

Adams, (2d. so.) N. Y. Fem. for. miss. so. by Dea. A. Thomas,	\$12 00
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<i>Albany, N. Y.</i> Chil. in Rev. Dr. Chester's chh. for John Chester and Rebecca Chester at the Sandw. Isl. 32; J. Willard, Esq. for David Lawrence Willard at do. 12,	44 00
<i>Alstead, N. H.</i> A widow, for hea. chil. by Rev. S. S. Arnold,	1 00
<i>Amherst, Ms.</i> Mon. con. in College, by Rev. Dr. Humphrey,	3 00
<i>Andover, Ms.</i> Miss A. Edes, Charlestown, Ms. for "Barley Wood," 3; an indiv. for do. 25c.	3 25
<i>Augusta, N. Y.</i> Fem. for. miss. so. by Dea. A. Thomas,	22 25
<i>Bethlehem, N. Y.</i> Hea. sch. so. A. Mansfield, Tr. 15; mon. con. for John Denniston in Ceylon, 12,79; by Mr. J. P. Haven,	27 79
<i>Beverly, Ms.</i> Mrs. E. Lovett, for Pal. miss. by Rev. D. Oliphant,	3 00
<i>Boothbay, Me.</i> Rev. I. Weston, by Mr. N. Willis,	20 00
<i>Boscawen, N. Y.</i> Mon. con. by Rev. E. Price,	3 25
<i>Boston, Ms.</i> United Mon. con. for Pal. miss. An indiv. for Sou. Amer. miss. (prev. remitted, 734,25.) coll. by Miss H. Nott, Galway, N. Y. 1; Miss J. M. Blyson, 3; collec. on m. card in <i>Warrior Run</i> and <i>Chillisquaque</i> cong. Pa. 10; Rev. N. Patterson, 10; R. Frierson, sen. 10; Rev. A. G. Welton, Va. 5;	57 85
A few fem. of Old South chh. 8th semi an. pay. for William Jenks at Mayhew, by Mrs. Clap, 15; av. of jewelry, 1; Chil. in Sch. St. sab. sch. for Josiah Vinton in Ceylon, 6,14; off. of three indigent chil. for Brainerd sch. 2;	39 00
<i>Braceville, O.</i> Fem. char. so. by Mr. J. W. Curtis,	24 14
<i>Braintree, Ms.</i> Mon. con. in Rev. Mr. Storrs' parish,	30 00
<i>Branford, Ct.</i> Fem. for. miss. so. Mrs. S. Frisbie, Tr.	25 00
<i>Bridgewater, N. Y.</i> Mon. con. 12; United benev. so. 8; Dr. J. Hackley, 2; by Dea. A. Thomas,	11 50
<i>Bristol, R. I.</i> Chil. miss. asso. for wes. miss. by Rev. J. Mann,	22 00
<i>Brookfield, Ct.</i> Dorcas so. by T. Dwight, Esq.	2 00
<i>Brookfield and vic. Vt.</i> Mon. cir. prayer meeting, by Rev. E. Lyman,	2 50
<i>Cambridge, N. Y.</i> Mon. con. 19; an indiv. 5; by Rev. N. S. Prime,	32 00
<i>Canandaigua, N. Y.</i> Young la. ed so. for For. Miss. sch. 10; Sally C. Howell, for Sandw. Isl. miss. 1; by Rev. A. D. Eddy,	24 00
<i>Canterbury, Ct.</i> Misses Mary E. Francis E. and Sarah E. Harris, av. of toys,	11 00
<i>Castleton, Vt.</i> Fem. char. so. Mrs. J. Adams, sec. for the fem. sch. in Ceylon,	3 00
<i>Cazenovia, N. Y.</i> La. for John Brown in Ceylon, 4th an. pay. 12; Mrs. B. Burnell, 6th an. pay. for Charlotte Burnell in Ceylon, 12; mon. con. 3,39; miss. so. 30,74; by Mr. L. Burnell, Tr.	16 00
<i>Charleston, S. C.</i> Rev. J. Dickson, by Mr. J. Tyler,	58 13
<i>Charlestown, Ms.</i> A friend,	25 00
<i>Chary, N. Y.</i> Mrs. Ann Hubbell, by J. C. Hubbell, Esq.	1 00
<i>Chelsea, Vt.</i> For. miss. so. Mr. I. Douglass, Tr.	5 00
<i>Chenango Point, N. Y.</i> Mon. con. by Dea. A. Thomas,	21 40
<i>Clinton, N. Y.</i> Mrs. F. Taylor, a new year thank off. 50; a fem. friend, for Sandw. Isl. miss. 30; by do.	31 00
<i>Columbia, Pa.</i> Fem. miss. so. by R. Ralston, Esq. 15; a friend, 10;	80 00
<i>Corinth, Vt.</i> Mon. con. by Rev. C. Y. Chase,	25 00
<i>Cornish, N. H.</i> J. Ripley, Esq. by Mr. Whitelsey,	10 00
<i>Cornwall, Vt.</i> Hea. sch. so. M. Kitchell, Tr. for wes. miss.	18 00
<i>Cornwall, Ct.</i> Rev. H. Daggett,	12 00
<i>Danville, Vt.</i> M. f. by Mr. N. Trumbull,	25
<i>Dedham, Ms.</i> Mon. con. in First chh. by Gen. M. Guild, Tr.	23 00
<i>Durham, N. Y.</i> Dea. D. Baldwin for David Baldwin at Elliot, by Rev. Dr. Porter,	30 00
<i>East Haven, Ct.</i> Fem. cent so. by T. Dwight, Esq.	9 00
<i>Fairhaven, Vt.</i> Children in Sarah M. Higley's sch. for hea. chil.	75
<i>Fannetsburg, Pa.</i> Rev. A. A. McGinley, a bal.	50
<i>Farmington, Ct.</i> A bal. fr. a friend,	13
<i>Fenner, N. Y.</i> Mon. con. by Mr. L. Burnell,	1 87
<i>Fitzwilliam, N. H.</i> Mon. con. 13; Mr. J. Sabin, 3; by Maj. Coolidge,	16 00
<i>Galway, N. Y.</i> New year coll. in E. presb. cong. for Bombay miss. by Rev. S. Nott, Jr.	13 78
<i>Geneva, N. Y.</i> Mr. J. Tilman, for James Wilson Tilman at Brainerd, by Dea. A. Thomas,	25 00
<i>Gloucester, Ms.</i> Two la. of Rev. Mr. Jewett's chh. for ed. hea. chil. by Mr. W. Ropes,	8 00
<i>Grafton, Vt.</i> Mon. con. by Mr. T. Taylor,	13 00
<i>Granville, N. Y.</i> Mon. con. in First cong. chh. by H. Bulkley, Esq. 15; Rev. J. Whiton, 3; R. Skinner, 3; e. box of Mr. L. Rider, 56c. L. Savage, 50c. by Rev. J. Brackett,	22 06
<i>Great Barrington, Ms.</i> Fem. char. so. Mrs. L. Leavenworth, Tr.	12 50
<i>Greenbush, N. Y.</i> Coll. in Rev. G. Woodbridge's so. by Mr. J. Alden, 10; an individual, 3,50;	13 50
<i>Greenfield, Ms.</i> Mon. con. in 2d cong. so. for Abiel Holmes and Charles Jenkins in Ceylon, by Col. Welles,	12 00
<i>Halifax, Ms.</i> M. field so. by Mr. N. Cushman,	16 12
<i>Hampden co. Ms.</i> For. miss. so. Hon. G. Bliss, Tr. Springfield, Fem. char. read. so. to constitute Rev. SAMUEL OSGOOD an Honorary Member of the Board, 50; Mr. E. Russell, Mrs. C. Dimmick, and Mrs. L. Webster, heirs of Mr. Ebenezer Russell, dec'd., each, 10; being their proportion of what they supposed he intended to leave for the Board by will, 30;	80 00
<i>Hamp. Chris. Depos. Ms.</i> East Hampton, benev. so. av. of clothing, 1,67; Southampton, L. Loomis, m. f. 1,12; his son, 25c. Hadley, mon. con. 50,59;	53 63
<i>Hanover, N. Y.</i> Rev. Mr. Robinson, by Dea. A. Thomas,	5 00
<i>Hebron, N. Y.</i> Dr. J. Darrow, 4; Mrs. R. H. Darrow, 3; Mrs. A. Sprague, 5; S. Steele, 1; M. Winslow, 50c. P. Wilson, 50c. O. Wilson, 75c. M. Temple, 2; N. Hopkins, 1; L. Wheaton, 1; M. Wheaton, 1; N. Steele, 50c. M. Lloyd, 35c. by Rev. J. Brackett,	20 60
<i>Holden, Ms.</i> Mon. con. by Mr. J. Crosby,	18 00
<i>Hopkinton, N. H.</i> La. for For. Miss. sch. by Mr. R. C. Hatch,	3 75
<i>Huntington, Ct.</i> Miss. tract and ed. so. by Mr. H. Rudd, 30; mon. con. 15,15; fem. cent so. 5,60; by Rev. T. Punderson,	50 75
<i>Keene, N. H.</i> Mon. con. by Rev. Z. S. Barstow,	5 00
<i>Kingsborough, (Johnstown) N. Y.</i> Mon. con. Dea. S. Giles, Tr.	12 50
<i>Lempster, N. H.</i> A friend,	3 00
<i>Leyden, N. Y.</i> Fem. cent so. for Pal. miss. by Dea. A. Thomas,	12 50
<i>Lime, N. H.</i> Fem. wes. miss. so. Mrs. L. Perry, Tr. by Rev. B. Perry,	12 00
<i>Liverpool, Eng.</i> C. I. Parker, Esq. by Mr. Anderson,	10 00
<i>London, Eng.</i> Miss Hicks, for Cher. miss. through the Chh. miss. so.	22 22
<i>Lynn, Ms.</i> Fem. miss. so. for ed. hea. chil. by Rev. O. Rockwood,	10 00
<i>Madison Village, N. Y.</i> Mon. con. by Dea. A. Thomas,	3 00
<i>Marblehead, Ms.</i> Asso. in Rev. S. Dana's so. for hea. chil. by Hon. W. Reed,	29 00
<i>Marlborough, Ms.</i> A friend, by Rev. S. F. Bucklin,	13 50
<i>Minot, Me.</i> Mon. con. 12; W. Ladd, Esq. 12;	24 00
<i>Mount Vernon, N. Y.</i> Mon. con. by Dea. A. Thomas,	16 50
<i>Newbury, Ms.</i> Fem. read. so. for Cher. miss. by Sophia Withington,	35 00
<i>Newburyport, Ms.</i> For Catharine Dimmick in Ceylon, 12; mon. con. in First presb. chh. (of which a mother's thank off. for Bombay Chapel, 5;) by Rev. S. P. Williams, 51,65; chil. in Miss Mary Ann Titcomb's sch. for hea. chil. by Rev. L. F. Dimmick, 1;	64 65
<i>New Canaan, Ct.</i> Chh. for Justus Mitcheil in Ceylon, by T. Dwight, Esq.	26 56
<i>New Haven, Ct.</i> A fem. friend, by T. Dwight, Esq.	1 00
<i>Newport, N. H.</i> Fem. char. so. 13; m. f. so. 5; by Mrs. A. Woods, Tr.	18 00
<i>Norridgewock, Me.</i> Juv. so. 6th pay. for Josiah Peet in Ceylon, 12; mon. con. 16;	28 00
<i>Northborough, Ms.</i> Mr. A. Rice, 12; Mr. L. Davis, for Pal. miss. by Mr. N. Willis, 2,50;	14 50
<i>North Bridgewater, Ms.</i> Evang. so. 31,31; Newell so. (of which for John Porter, Daniel Huntington and Mary H. Huntington in Ceylon, 36;) 46,75; by Rev. D. Huntington,	78 06
<i>Norwalk, Ct.</i> Mon. con. for Roswell R. Swan at Elliot, by Rev. S. Eaton,	30 00

Norwich, Ct. Mon. con. in First eccles. so. by Mr. C. Lathrop,	12 00
Oglethorpe, Ga. R. B. W.	20 00
Orville, N. Y. Mon. con. by Dea. A. Thomas,	5 56
Painesville, O. Mr. L. Martindale,	5 00
Paris, N. Y. Fem. asso. for <i>Eliphalet Steel</i> in Ceylon, 20; Hannah J. Scofield, 62c. Melissa Greenhill, 51c. by Dea. A. Thomas,	21 13
Patterson, N. J. Rev. S. Fisher, for <i>Sarah Colt</i> in Ceylon, 12; mon. con. in First presb. chh. 19;	31 00
Pelham, N. H. New year off. of chh. and cong. 29,56; mon. con. for Pal. miss. 14,56; a fem. friend, 5; do. 1; for <i>Stephen Church</i> in Ceylon, 12; by Rev. Dr. J. H. Church,	62 12
Philad. Pa. Youth's fem. mite asso. for ed. hea. youth, by J. W. C. Tr.	8 00
Pittsfield, Ms. La. Jews' so. for a Jewish sch. in Bombay, by F. I. G. Wright, 50; Benev. so. J. Hooker, Esq. Sec. to constitute the Rev. RUFUS W. BAILEY an Honorary Member of the Board, 50;	100 00
Pittsford, Vt. For. miss. so. Mr. S. W. Boardman, Tr. av. of wool,	22 67
Plainfield, Ct. Bible and miss. so. to constitute the Rev. ORIN FOWLER an Honorary Member of the Board, by L. Robinson, Tr.	50 00
Plainfield, N. H. Dea. E. Adams, by Mr. B. H. Pearsons,	5 00
Princeton, N. J. Fem. so. for ed. fem. chil. in Ceylon, by Rev. Dr. A. Green,	99 00
Reading, (S. par.) Ms. Hea. sch. so. for hea. chil. Mrs. J. Reid, Tr.	50
Remsen, N. Y. Mr. H. Ferry, for Sandw. Isl. miss.	2 50
Rockbridge co. (New Providence cong.) Pa. Mr. W. Waltar and others, by R. Ralston, Esq.	6 00
Romney, Va. Mr. W. H. Foot, a bal. by Mr. N. Willis,	2 94
Russia, N. Y. Fem. for. miss. so. 3,75; a yearly contrib. of a clergyman's fam. in west district, 25; by Dea. A. Thomas,	28 75
Rutland, Vt. Mon. con. in E. par. 25; ministerial so. Mr. C. Walker, Tr. 9; by Mr. S. Griggs,	34 00
Salem, Ms. Two indiv. for <i>Nicholas</i> , a native preacher in Ceylon, 40; a friend, 5;	45 00
Shoreham, Vt. Fem. cent so. by H. Everest, Esq.	11 00
St. Albans, Vt. Mr. L. Brainerd, by H. Janes, Esq.	5 00
Stoddard, N. H. Indiv. for hea. chil. by Rev. I. Robinson,	10 50
Sullivan, Me. Cent. so. by E. Nimes, 50c. a la. 50c.	1 00
Thetford, Vt. Church and so. by Rev. A. Burton,	10 00
Townshend, Vt. Mr. B. Salisbury, m. f.	2 00
Trenton, N. Y. Dea. L. Younglove, by Dea. A. Thomas,	1 28
Trumbull, Ct. Fem. asso. Mrs. R. Brinsmade, Tr.	8 25
Utica, N. Y. Mr. A. Merrill, by Dea. A. Thomas,	5 00
Verona, N. Y. A fem. friend, by do.	1 00
Walpole, N. H. M. f. by Mrs. M. H. Bellows,	1 50
Wardsboro' Vt. Dea. E. Walker, by Mr. J. Robinson,	1 50
Wareham, Ms. Mon. con. by Rev. D. Hemingway,	11 00
Warren, O. Mon. con. 16; fem. char. so. 14; by Mr. J. W. Curtis,	30 00
Wellfleet, Ms. Benev. so. by Mr. D. Dyer,	3 00
Westboro', Ms. Fem. asso. for ed. hea. youth, for <i>Elisha Rockwood</i> and <i>Susanna B. Rockwood</i> in Ceylon, by Miss Jane Bates, Sec.	12 00
Westford, N. Y. E. Williams, Esq. a bal. 50c. c. box of do. 3;	3 50
Westminster, (W. par.) Vt. So. of friends to morals and missions, by Mr. J. Ranney, Tr. 40; Miss. so. by Hon. D. Kellogg, 10;	50 00
Westminster, Ms. Mon. con. semi. an. pay for <i>Cyrus Mann</i> in Ceylon, by Mr. N. Whitney,	15 00
Westmoreland, N. Y. Mon. con. by Dea. A. Thomas,	10 00
West Newbury, Ms. Parents' thank off.	10 00
West Rutland, Vt. Prayer meeting, by Mr. S. Griggs,	19 00
Wethersfield, Ct. Fem. mite so. 3d pay. for sch. at Bombay, by Mary Ann Morgan, Tr. 30; Read. benev. so. for <i>Timothy Dwight</i> in Ceylon, by Miss Chester, 12;	42 00
Whitehall, N. Y. Rev. J. Kennedy, by Rev. J. Brackett,	5 00

Williamstown, Ms. Mr. J. P. Whitman, by C. A. Dewey, Esq. 20; Rev. Prof. C. Dewey, 10;	
T. Ware, Esq. by do. 2;	32 00
Winchester, Va. L. Hoff, Esq. 50; D. Gold, Esq. 20; by Rev. Dr. Hill,	70 00
Windsor, N. H. Fem. cent so. for ed. hea. chil. by Rev. I. Robinson,	3 12
Unknown, or purposely concealed by the donors, for Pal. miss.	12 00
To constitute the Rev. JOSEPH PENNEY of Rochester, N. Y. an Honorary Member of the Board, 50; for general purposes, 50;	100 00

Amount of donations acknowledged in the preceding lists, \$7,815 26.

III. LEGACIES.

Palmer, Ms. Part of the legacy of Dea. Alpheus Converse, dec'd, 8th payment, by Mr. B. Converse, Exr.	5 00
Sherburne, Ms. Part of legacy of Mr. Henry Wenzel, dec'd.,	1 25

Note. The Legacy from *Boscawen*, N. H. acknowledged in the Herald for January, was for the A. S. M. C. J.

IV. PERMANENT FUND.

Worcester, Ms. Legacy of Mary Peirce, dec'd. by Mr. William McFarland, one of the Exrs.	600 00
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V. DONATIONS IN CLOTHING, &c.

Bradford, N. H. A box.	
Charlemont, Ms. A box, fr. fem. asso. Zerviah Lyman, Tr.	
Creek Path, Cher. na. A week's work, by Mr. T. Stedman,	3 00
Dedham, Ms. 4 pr. shoes, fr. Dr. J. Wheaton, for wes. miss.	
Gilsum, N. H. A box, fr. fem. friends, by Mrs. A. Fish,	31 42
Hardwick, A box, fr. fem. char. so. Mary Lawton, Pres.	20 25
Huntsville, Ala. Sundry art. fr. indiv. for Mrs. Holland at Creek Path,	18 00
Keene, N. H. A bundle, fr. the Heshbon so. by Hannah D. Newcomb, Sec. for wes. miss.	
Lewis, N. Y. 35 1-2 yds. flannel, fr. ladies, by Rev. C. Cumstock.	
Portland, Me. A box.	
Poultney, Vt. A bundle, fr. Mr. J. Morse, by Rev. E. Smith, for <i>Joseph Morse</i> at Dwight.	

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Adams, (N. so.) N. Y. 47 yds. flannel, fr. fem. miss. so.	
Leyden, N. Y. A box.	
Russia, N. Y. A small bundle, fr. fem. for. miss. so.	

Committed to the care of T. Dwight, Esq. New Haven, Ct.

Brookfield, Ct. A bundle, fr. Dorcas so. by Rev. A. Brundage,	11 55
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The following articles are respectfully solicited from Manufacturers and others.

Printing paper to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills slates, &c. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

ERRATA.

The sum of \$10, acknowledged in the Herald for January, as from *Bethel*, N. Y. was received from *Bethany*, N. Y.

The sum of \$1, from *Ashburnham*, Ms. acknowledged in the Herald for February, was a donation from the Rev. George Perkins.